

Written for The Better Way.

THE CHURCH OF THE FUTURE.

BY REV. HENRY FRANK.

My hope is large for the church that is to be. In my reveries I dream of, in my heart I pray for, in my songs I chant the glories and promises of the ideal body, which shall yet, in the name of truth, clothe the world with a garment of beauty and crown it with the wreath of charity.

O, caustic cynic and bitter misanthrope, do you say "no"? Is your faith so lost in the sublime possibilities of the human heart, are you so blinded to the true future of the human race by the dark cloud of mutual animosities and acrimonious contentions that has so long covered the face of the earth, that your vision cannot discern the new heaven and the new earth that yet shall be? Ah then, the more the pity. Nay, I believe in the prophetic utterance of the sage of Concord: "Man is a god in ruins." But though in ruins, yet a god; and if a god, he shall rise again and claim his own.

Man's heart is meat for love; man's soul is meant for peace; man's mind is meant for blessing and for power. These are the potentialities of the human being. As yet, I must admit however they are but potentialities, or germinal potencies; but mark you, they are germs and they are potencies; and as sure as the sun beam, long ennobled in the bosom of mother earth, must some time show forth his splendid possibilities in downy foliage, in radiant flower, in stalwart tree and luscious fruit, so the rays of love, truth, harmony and perfection, so long buried beneath the encrustation of human error and folly, must some day burst forth and weave the robe of righteousness with which to mantle the human race. "I doubt not through the ages one increasing purpose runs, and the thoughts of men are widened with the process of the suns."

Therefore my hope is big with the promise of the future. The past is but the nightmare revealing the follies and tortures of human misunderstanding. The past is but the building of the house of hope on the sands, "and the rain descended, and the floods came, and the winds blew, and it fell, and great was the fall thereof."

The church, the historic church, has been this house of hope. Alas and alas! What wonder that the visage of philosophers is "sickled o'er with the pale cast of thought?" What wonder that the growlers in the pit roll up the roar of their disgust, forever agitating the earth with their shriek of torture, and cry like the ghasts in Clarence's dream: "The church hath murdered sleep!" What wonder there are armies of iron-visaged men, wrinkled with the hot fires of desperation, who stand ready with one blow to shatter every ecclesiastical structure into atoms, as did the mob of Paris to the accursed Tuilleries. What wonder the streets are full of the cry: "The church is a curse; destroy the church and liberty is born!"

How much hope has poor, doomed, distraught humanity yet suckled from ecclesiastical breasts? Here, too often, have they found the poison of asps instead of mother's milk; too often the sting of vipers and the bite of serpents instead of loving arms and tender lips.

The church, too true, has been the ally of every enemy of earthly peace and human justice. She has set up bars of adamant between human hearts and then roused wars to tear them down. She has throne kings and despots to bind the race in galling chains, and laughed behind her crucifix and mitre at the duped slavery of man. She has caused the world to echo with the crash of war and filled rivers with the blood of human veins. The love of power has been her chief ambition, and to gratify her cupidity she has turned traitor, liar, assassin and devil. She created Gregory the great and Henry the eighth; she burned John Huss and murdered Bruno; she suppressed Zwingli and banished Dante; she hurled Savonarola to the dust and drove Garibaldi to the mountains; she has cursed every noble soul who has risen to her rescue and a martyr of every honest follower of Jesus Christ.

To-day she is the ally of despotism, monopoly and injustice. She shuts the mouths of truth-tellers and stamps her heel on holy prophets. She holds down the surging mass of discontented toilers with the lash of fear and the terror of anathemas till slave drivers shall open their wounds anew and heaven echo with the shrieks of woe.

O, again the Christ cries out: "O, Jerusalem, Jerusalem, which killeth the prophets and stoneth them that are sent unto her, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate."

Ay, everywhere her children are dying of spiritual inanition and moral destitution. Everywhere the world lies like a mountain of misery on their hearts, but their cry brings no relief. The priest and the levite pass them by, as of old, and their only hope is in some wandering good Samaritan. Blush thy Samaritan, O church of Christ, for the

world hath need of them. The people cry, the people cry, and in their warning there is terror:

By all our rights our maddening wrong,
We swear, our claims shall yet be burst;
And we shall sing a Freedom's song
And read the Tyrant's rod accursed!

Will you hear us, will you heed us?
O shall the bolt of revolution,
By the night or right decreed us,
Dash the world to desolation?

And across the dark cloud of this despair I behold cast the splendid bow of promise.

The church shall yet continue to be the rock on which human hopes and liberties are built; the church shall never die. But the church as she is now, first rot and decay that the new life may generate and that the new life may plant and the holy plant come forth. But that day shall be! The plant shall yet be set of all the world and beneath her soft shade humanity shall yet slake its thirst and drink the waters of life and liberty. That church shall know no organic dominance; that church shall recognize no king or pope or priest or potentate, no parliament or congress or conference as dictator or authority. The church shall be the enemy of ecclesiastical organization and sectarian segregation, ever the enemies of human happiness and the frustration of freedom's hopes. This church shall find its organization in individualism. Each church shall be great and final in itself, its own creator and destroyer, its own alpha and omega. It shall be a church without an altar, without a priest and without a creed. It shall be a church without defunct theology; its disputations tendency shall be to nothing, its moral activities shall be to power. The church not of religion as defined in theology, but the church of humanity; the church where brother shall find brother, and sister sister. The church where all hearts of "every knowledge, tribe and tongue" of every creed and code, shall beat as one; the church where love shall be God, where justice shall be His Throne! And this church shall be great in its individualism and its independence. It shall be an absolute autonomy. It shall own no power outside of itself.

Its pulpit shall be free as freedom's throne. Here shall be declared every connection that bubbles from the heart. R-strait shall be an unknown term. Untied shall be the tongue of her orator, untrammelled the hand and heart of her minister. "Hon-sty" shall be her watchword, "truth" her guide.

Yet she shall be not only the church of individual autonomy, but the church of democratic fellowship. There shall be no sect, no denomination, no lines of demarcation and distinction. But all these churches in fellowship shall be one, though in individuality so characterized. Round the earth the spirit of the Christ shall move and weave the robe of charity. Fraternity shall be unrestricted. Who-ever giveth a cup of cold water to the parched and thirsty, who-ever visits the sick and the prisoner, who-ever carries alms to dingy homes and makes a smile break through a clouded countenance, who-ever sows seeds of kindness, brings the balm of peace to broken hearts, he should be full fellowshiped, nor in sought catechized further of his faith.

The spirit of the Christ shall reign. The form of J-us and the idolatry thereof shall pass away, but the Christ shall rise to conquer and to crown mankind. "Even so, come Lord Jesus." Not as Thou hast been made to come, in ritual, ceremony, blood sacrifice and mockery; in false prayer and hypocritical whine; in cap and crucifix, candle and cup, mitre and cowl, holy water and holy Hos; but come Thou, as thou art, in love, fellowship, devotion and unity. Thy church is not yet torn; what is, is but the mockery of Thee.

Therefore we wait, we toil, we bear persecution and scoffing; they banish us from the synagogues and "blay us between the wheels." But we "lab'r and we wait." The church of the future shall soon be born.

"So runs my dream; but what am I?
An infant crying in the night;
An infant crying for the light;
And with no language but a cry!"

"But yet we trust that somehow, good
Will be the final goal of ill."

And in this trust we calmly hope, awaiting, that

"One far off divine event
To which we whole creation move."

Jamestown, N. Y., Sept. 6, 1889. Office of the Independent Religious Society.

Acknowledgement.

To the Editor of The Better Way.
Sir, allow me to thank you for the publication of "Aborness" appeal, in your issue of August 10th, and also to acknowledge the following sum received in response thereto: J. E. Boston, Mass. (\$2) two dollars; J. H. M. New York City, (\$1) one dollar; F. H. Los Angeles, Cal., (\$1) one dollar.

Four dollars total received which has been laid away as the nucleus of a printing fund. I am very sorry the friends could not have helped more liberally as I lose time that might be well employed. But as I propose to devote my time to the work, I intend in the first place to earn one hundred or more dollars which I shall feel at liberty to devote to the cause. Respectfully and in hope. Yours truly,

Geo. F. PERIVALL,
Los Angeles, Cal.
September 18, 1889.

Great Men Have Steel-Blue Eyes.

An oculist, who has made the human eye a study for thirty years, and who has examined many famous men's eyes, declared the other day that "the color of the eyes of Blumark, Gladstone, Huxley, Virchow, Buchner, Renan—in fact, any of the living great, as well as of the great army of the dead who in life distinguished themselves, you will learn that most of them have, or had, eyes of blue or gray."—Philadelphia Press.

Written for The Better Way.

RANDOM CRITICISMS.

HUMOR TITTLE.

PRESS CENSORSHIP.

A writer in the North American Review advocates a censorship of the public libraries, in order to prevent the circulation of obscene and immoral books. He would have this power given to the board of education, but would circumscribe their decision, so that they could condemn only such books as would render their publishers liable to legal action. Now it may be all right and proper to prevent the circulation of immoral books, in fact no one can justly offer a word of objection, but the laws are already stringent and we do not believe there is a public library in the country having on its shelves disreputable books. In regard to such a power given to a tribunal from which there would be no appeal, would be extremely dangerous. The claim of immorality is exceedingly elastic, and the tendency of censors would be toward an extension of their power, and the condemnation of books for other reasons than supposed immorality. To Evangelical censors, Unitarian and Universalist books would be immoral, and the whole wide range of liberal publications would be discarded by them. It would be a dangerous power to give boards of education or a board of judges, however appointed, to decide what are good and what bad books. The public must decide what kind of books it prefers, and education of that taste rather than be prejudiced decisions of censors must be trusted.

Such an article in what has been a journal of advanced thought is significant of the dark and devious ways that the attack on the rampart of free thought, are being conducted.

COMPETITION.

Competition is the life of trade and its death. A maxim born of selfish greed, and the practical application of which leads to business demoralization, and destroys that fixation of values within the narrow limits which legitimate commercial calculations demand. Every needful business should have its reward, and when by competition that reward is lost, not only the individual, but the community at large suffers therefrom.

Competition, after it becomes severe, tends to destroy integrity of character and honesty. After the price of an article falls below a certain rate, the tendency is to substitute a poorer quality; to adulterate with a cheaper substance; and by that means undersell the rival who is adopting the same measures. If strong woolen cloth cannot be made for one dollar a yard, the substitution of shoddy for a part of the wool will bring the cost low enough to allow of greater reductions. If pure sugar cannot be sold for eight cents a pound by addition of glucose, it may be sold for seven cents. The process may go on, the adulterations become more and more conspicuous, until the consumer becomes dissatisfied and prefer a better article at a higher price. As will be readily seen, the method tends to foster dishonest practices, and in the end most compels resort to the trickery trade which are winked at and are so offensive to a corrupted business morality.

Competition is constantly spoken as most desirable, as tending to low prices and equalize profits, and few are how severe it is or how it may crowd the weaker to the wall, if prices are reduced, forgetting that it is not advantageous to the buyer even in the broadest sense to have products sold for less than their cost; to have any wronged; for commercial transactions are exchanges, and if the producer the article we buy is the consumer the article produced by us, and if he obliged to sell at a loss, he will be nothing witherwith to purchase and loss comes back to us. We have enough of this brutally selfish "political economy." Christians for 1800 years have preached the gospel of brotherly love, and have all the time in business played the part of pirates.

Competition is the coarse and desperate struggle for existence, and even such in the present rapidly changing relations is found wanting.

It is now mainly felt by those who least able to bear its burden—the women. Capital has seen the folly of warfare, and comprises antagonistic interests. The laborer, who has of what his hands can do to-day for needs of to-day, is brought in perpetual competition with others similarly situated.

PSYCHIC STUDIES.

Dr. Albert Morton has begun publication of a monthly under the title, in San Francisco, Cal., the September number is the first issue. It is devoted to Spiritualism and health and life forces. The last number is almost wholly occupied by the consideration of the vital theme of "The Science of Health and Life Forces." It is a scientific exposition of the desirability of proper generation and regeneration; of being born right and of living right; of the question of time rather than of being; of making a strong plea for equality of woman, her right to control herself, and shows the holiness of maternity, and the obligations of maternity.

It properly reprobates the sham morality for man distinct from the

for woman; of this the author holds woman responsible. He says: "Woman is responsible in a great measure for the existence of a low standard of morality, and for the false distinctions between the sexes which generally prevail. The woman who falls a victim to the wiles of a seducer is not so degraded as the heartless flirt. Of the Chaste women should never condone such business in members of their own sex, and should demand the same degree of chastity on the part of male companions that is demanded of them."

The whole subject is compactly expressed in the following paragraph: "Until men and women are placed in social life, and in law, in relations of perfect equality; and until living is required of man the same as of woman; until the sexes can mingle and move harmoniously together, in friendly relations, in a moral atmosphere far above the degrading influences of sensuality, we may look in vain for healthy offspring; for pure marriage relations in which passion is governed by reason, and the production of children is never the result of accident, but of provident, rational appreciation of the divine purpose in bringing souls into the world stage in the grand movement of ever ascending, endless progression."

These studies of Dr. Morton have great value, and if we are informed rightly, are received by inspiration.

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THE CHURCH AND SPIRITUALISM.

The New York Weekly Witness is a religious newspaper. In its issue of August 20, 1889, we find this remarkable statement by the editor on its first page, with the heading, "Too Dead to be Skinned."

"Within a short time the writer has heard two very shocking remarks. One was made by an evangelist who seriously assured the crowd to whom he was preaching, that nine out of ten of all church members are on their way to hell."

"The other was uttered by the superintendent of a city mission. He was speaking to a large audience of 'dead beats' and others who were not far from the same miserable condition, when he incidentally referred to the churches and asserted that they were too dead to be skinned."

In commenting upon this the writer exhorts his brethren and sisters of the evangelical churches of America, to take those assertions to God, on their bended knees, and ask themselves how much truth there is in them, both relative to themselves individually, and to the church to which they belong.

If either of the above assertions are true, there would seem to be very little encouragement for joining churches; and who are better capable of judging and knowing the facts than those preachers are, who are constantly mingling with church members?

By the evangelists and missionaries supposed to be lesser lights in the church, we will extend our researches for the facts in this direction a little farther, by consulting some greater lights—some who speak as by authority.

The Congregationalist, printed in Boston, is the leading organ of that denomination in this country, and in its issue of April 5, 1888, I find these words by its editor:

"More and more are our nation and our age swinging out from under the control of the church in its old methods. Day by day it gets clearer that one of two results is on its swift way. Either the church must readapt itself to what the world needs, or the world will practically cut loose from the church altogether."

To the church this presents a gloomy aspect, and to them the situation, the facts, are even worse than is the picture. And this is the way the right Rev. E. D. Huntington, bishop of the Episcopal church in central New York, speaks of the great danger the church is in of becoming simply a business bureau.

He is writing to a conference of Episcopal clergymen and laymen in New York, and says: "Intense political and commercial forces are ready to push their way into the church; to managing its material and secular aspects in commercial and political centers to match the wealth and pageantry, and corporate power of the world with hierarchical and other like distinctions in the kingdom of God." The bishop elaborated these views to the convention at considerable length, showing that he viewed the situation with alarm.

All these are grave and humiliating confessions, and emanating as they do from representatives both high and low in the church, they challenge our thought and our attention.

The church has all along been telling us that it was the chosen leader, the Moses, whose mission it was and is to mold and fashion, and lead the people into its fashion, etc. But now after an unimpaired career of many centuries of time, we are gravely told that the church must readapt itself to the wants of this progressive age; or, it will lose its hold altogether.

The facts in the case are simply these: that history repeats itself, and humanity, like all the other religions that have preceded it, has served its purpose and has outlived its usefulness, and as Judaism fell before Christianity, so also must Christianity give place to the spiritualism, which is the coming era. It is devoted to Spiritualism and health and life forces. The last number is almost wholly occupied by the consideration of the vital theme of "The Science of Health and Life Forces." It is a scientific exposition of the desirability of proper generation and regeneration; of being born right and of living right; of the question of time rather than of being; of making a strong plea for equality of woman, her right to control herself, and shows the holiness of maternity, and the obligations of maternity.

And hence to us who believe that the universal advent of Spiritualism is only a question of time; there is nothing gloomy in such utterances as we have quoted by the representatives of the church, nor in the general outlook as we behold it. The higher powers are blind it, and whatever opposes its progress must yield to their potent influence. J. C. N. ABBOTT.

Written for The Better Way.

MEDIUMSHIP.

A Course of Seven Lectures—Also a Lecture on The Perpetuity of Spiritualism, by Prof. James B. Loveland.

(MOSES HULL, a CO., CHICAGO, ILL.)

After wading through a morass of naive platitudes, concealed beneath the treacherous covering of a flowery and verbose style, as exemplified in some of the works upon this subject, it is a positive relief to find ourselves upon firm ground once more, in perusing the above work. Here is no product of the morbid brain forces of a hyper-sensitive but each page sparkles with gems brought forth from the treasure house of knowledge of a well-trained logician, a thoroughly scientific observer, who commands the interested attention of the reader, (whether agreeing with the views expressed or not), because of the thorough and profound, and at the same time simple language of the work.

The writer had the pleasure of listening to the lectures as originally delivered to the class, and we find they have lost none of the beauty of expression and depth of thought then possessed by them; in fact each time we pick up the book some new gem of truth sparkles from its pages.

In his preliminary remarks in the lecture on Substance and Force, he says: "In commencing our lectures upon the important subject of Mediumship, it is appropriate to remark that a full comprehension thereof requires an extensive and varied knowledge. . . . The comprehension of Mediumship is the understanding of Spiritualism. . . . Spiritualism embraces all there is of life; hence to gain a true comprehension of Mediumship is to have a flood of revealing light shed upon the whole problem of our destiny." Thus he brings before the readers, in those few words, a vision of what lies before them in the pursuit of knowledge in this direction. The mind at once conjures up the mighty pageant of the past; it digs deeply into long forgotten mines of wisdom, bringing up golden nuggets of surpassing richness; from the great sea of thought it obtains priceless pearls of truth. The author traces by a logical process of reasoning all material forces and substances to an origin in the sun. Step by step he leads the student forward through the realms of material forces, showing the three-fold qualities of nature's manifestations, until he naturally finds himself in the realms of Vital and Mental Force.

This is the chapter that will require careful study, for this is the cornerstone upon which he has reared his building. He takes the ground that nature's forces are automatic in their action and that underlying and permeating the entire universe is an imponderable force substance which is neither magnetism nor electricity, yet partaking of their qualities. This is the moving power behind the throne; the force by which the phenomena of mediumship are produced under the directive agency of decarated spirits. "Man is said to be the epitome of the universe—the microcosm of the macrocosm."

With clear cut and succinct utterances that carry no uncertain meaning, he tears down the cold walls of materialistic science, so-called, and sweeps away the cobwebs of airy fancies spun by the imaginative processes of hyperidealism. While he rises to lofty heights, and paints wondrous thought pictures, yet his meaning does not become obscured in a cloud of words, but stands out as clear as mountain peak against sunset sky.

He takes the ground that man has other means of perception and sensation than the special senses, so-called. The lectures on the Trance contain a valuable fund of information; information that we believe cannot be found elsewhere, by means of which the student of psychic phenomena may be enabled to distinguish the physiological signs of the trance. The work here shows that the author is in fact possessed of that broad knowledge laid down as a requisite in the opening lecture. There are positions which he assumes with which some of our profound thinkers will not agree, but as he has said: "No man can assert an absolute truth." So he does not claim absolute final authority for his work, but leaves it to the consciousness as to the truth or falsity of the propositions presented. In speaking of the Possibilities of Mediumship he says that he sees no reason why we should not realize the spirit world and send them communications as readily as they do to us. To our mind there is no doubt but what this is the actual condition to a large degree even now; for every desire, every aspiration of incarnate man is but a message from this earthly shadow-land to the dwellers in the land of immortal realities. There are indeed wonderful revelations concealed in the womb of future time, and with prophetic vision he has shadowed forth upon the pages of this book some fore-glimpses of man's destiny. Mediumship is not a one-sided compulsory institution, but a mutual co-operative association in which the responsibilities are clearly defined, and this fact is brought out distinctly in The Disabilities of Mediumship, and remedies suggested, which are well worth a careful investigation by the psychic student.

In Healing Mediumship is a lecture that is a gem by itself. This lecture alone would proclaim the worth of the author's vision. He scores with a remorseless vigor those who seek to dress the gifts of the spirit world in other garb for the sake of catering to the bigotry of the almighty dollar. It will give one a better view of life and how

to preserve his health. We could say more, but we must hasten onward to the concluding lecture on The Perpetuity of Spiritualism.

As we read this lecture over, the scene of its delivery came before us once more, and we seemed to be seated with the audience underneath those grand old oaks, all bending forward with eager eye and ear to catch every gem, every word that fell from the inspired lips of that "Grand Old Man." There were times when it seemed as if the power would lift him from the platform and he would vanish from before us, and something of the same seemed to come back to us as we read. In concluding his work: "Will Spiritualism die out? Yes, if some dreamy spirit shall change the ideal human life, and turn back their onward flow. Yes, if the constitution of human nature can be altered so that reason and love shall abdicate, and man be something else than man. . . . If the voices of the immortals can be hushed in eternal silence, or human ears no longer listen, or human love respond in harmony to their most kindly greetings, then may, then will, it cease to be. When Spiritualism dies, man will die. Spiritualism is at once the pedestal and the crown of human progress. . . . It embraces time, and grasps eternity." Thus closes the book, and thus we close our work by saying, "Read the book and reflect upon its lessons, for it contains food for hungry, starving souls."

HENRY B. WARNER.

September 27, 1889.

[The above work is a book of 24 pages, neatly bound in cloth and printed on fine book-paper. It is from the press of Moses Hull & Co., 675 West Lake Street, Chicago, Ill. Price, \$1. For sale by Way Publishing Co., S.W. cor. Plum and McFarland Sts., Cincinnati, Ohio.]

INTERESTING PHENOMENA.

To the Editor of The Better Way.

In the correspondence in the Way, Vol. 5, No. 12, dated Sept. 21st, I notice a somewhat garbled account of a seance for full form materialization through the mediumship of Mrs. M. A. Rozelle, of Kansas City. To correct some of the impressions conveyed by that article is the object of this, which please publish in your next issue.

A goodly number met at Room 18, Bayard Building, Kansas City, Mo., Monday evening, September 9th, to witness a materialization seance under test conditions, this being the sixth time Mrs. Rozelle has given test seances outside of her own home.

The cabinet, which consisted of a wooden frame work covered with heavy red Canton flannel, was taken down by the gentlemen and thoroughly examined by all present, and found to contain nothing of a suspicious nature.

It was then set up about five feet from the wall so there was a passage all around it. The gentlemen were then requested to leave the room, and a committee of all the ladies present, some ten or twelve in number, seven of whom were skeptics, undressed and thoroughly examined the medium's clothing, which was found to be all of dark color and only such as ladies usually wear. She was then re-attired and taken into the cabinet; the gentlemen were then called in and all were seated by Mrs. Rozelle and told to join hands to prevent any collusion. Mrs. H. Gates holding both of Mr. Rozelle's hands in one of her hands as he sat next the cabinet on the left. The lights were then turned down so the room was in semi-darkness, and the audience was requested to open the seance by singing "There is a land fairer than day."

Scarcely had the singing commenced when the curtain opened and Mrs. Rozelle, one of the medium's guides, (a sister in earth life) stepped forth clothed in pure white, a crepe-cut of light on her head. Greeting and blessing the circle as she passed inside the cabinet. A beautiful figure in white raiment and odor of roses advanced to Mrs. and Mr. H. Gates, and was recognized as their loved daughter who entered spirit life some three or four years since. She was also recognized by several others in the room, among them her brother. Just as she retired, Frankie Ely stepped forth and greeted his father and mother and was recognized by them and a number of others in the circle.

Next came a tall, graceful young lady giving the name of Mamie Darnold, who was recognized by both Mr. and Mrs. Ely as their niece. She had just entered the cabinet when a gentleman came out; was recognized by Mr. Cecil Gates as his cousin Herbert. A little girl of twelve or thirteen years came who was not recognized. She was followed by another little girl apparently nine or ten years old, who came to greet her sister, and gave the name Pearl; recognized by Mrs. Ekins as an elderly lady who entered spirit life fully recognized; then Charley Wright stepped forth fully attired in male apparel and was fully recognized by the writer; many others recognized him from his picture. Next came a colored lady in white robes who was recognized as Mrs. Jackson, a colored medium and former resident of this city. And here let me relate a startling occurrence. Mrs. Jackson came quite a distance from the cabinet, and as she retired instead of entering the usual opening she came to the corner and passed through the solid curtain, appearing as she did, as to disrobe and pass through as mist. The controlling spirit then announced that it would be unjust to hold the medium longer, owing to her nervous condition and physical weakness, and bade all good night which closed this remarkable seance.

Among those who were present at this wonderful demonstration of spirit power, and will certify to the above were Mr. and Mrs. S. C. Ely, Mr. and Mrs. Shivers, Mr. and Mrs. O'Neil, Mr. and Mrs. Jones, Mr. and Mrs. Atkins and daughter, of Kansas City, and Mrs. H. Gates. With her were: Cecil Gates, Miss Mary Ekins, Mr. and Mrs. Atkins, of Leavenworth, Kansas; Dr. A. Smith, J. J. Forney, Dr. Chas. Freeman and others.

Fraternally, W. A. ROZELLE.

BRAHMINISM.

Brahma lived about the same time as Abraham. The two have been confounded as one and the same person by Higgins in his Anacalipsis. But this is a mistake. The Brahminism of to-day is not that which was founded by Brahma. Brahma reinstated the religion of Zarathustra. Brahma gave what is to-day in part found in the Vedic scriptures. The Vedas were originally given by him, but they also have been greatly mutilated and changed. Zarathustra lived about 8000 years ago in Persia. He is and was the foundation of all modern religions. He it was who was put to death between two thieves. He it was who was cast into the lion's den. He it was whose death rent the temple of the city of Oas. He it was who brought the dead to life. In his time was introduced the wheel of Jaugnot, or cross, on which would-be prophets (mediums) were tied to see if the gods (spirits) would untie them. In his time was it that Asha, king of the whole world, renounced his kingdom and took the alms-bowl and went about begging for the poor. Zarathustra taught self-denial and good works done unto others; he was the first to teach the plan of the heavens and the necessary behavior in this world in order to rise in the next world. He revealed that there are two kinds of spirits that can approach man—spirits of darkness and spirits of light. He said "As you would that others do unto you, even so do you unto them." He said: "Return good for evil; love those who despitefully use you." He said: "Take no thought for the morrow, but serve your Father, having faith that in good works he will reward you and provide."

Zarathustra's religion overran China and India, as well as Persia. Even to-day in those countries the learned people laugh at the religion of the Christians, saying it is but stolen from their mythology. However, that is not now the subject of this article. We revert to Brahminism. Now it came to pass, in the long lapse of time, the religion of Zarathustra was lost in a great measure; just the same as is said of the Jewish religion being lost when they were taken captive. So the eastern nations relapsed into barbarism, though in many places still preserved the Zarathustrian religion. It was prayed that the Father would in some way reopen the ancient doctrine of Zarathustra; and hence came the answer in the man Brahma. Through him it was revealed anew and adapted to the latter times. This, as stated, was about the time of Abraham. The religion of the Brahmin was over India, China and Persia once more, and a comparatively high civilization resulted. But again, in the long lapse of time that followed, the priests degraded the religion to profession instead of practice, just as Christianity is to-day. A creed was established. The holy Brahmin religion was circumscribed by belief: "I believe in the holy Brahmin religion. I believe in Brahma as the Savior of the world. I worship Brahma, and he worships the Father for me. He resteth on the right hand of the Great Spirit. He is all holy. Brahma only is good. Brahma was born of a virgin, and knew no sin. To establish Brahma our fathers slew a hundred million of people. Blessed Brahma! Brahma killed not anything under the sun. He prayed all day and all night to save my soul. Blessed Brahma!"

After that manner was established the Brahminism of to-day, which has little or no likeness to the original. The original was somewhat similar to that of the Eusebian Jews. It was a religion of non-resistance. The original was to contend not, to fight not; but, somewhat like the Eusebian Jews, they were subject to severe trials by the abuse of other people. They were robbed and killed everywhere, until, in a great measure, they were nearly destroyed off the earth. Then came the later Brahmins, like the Christians, saying: "We have stood these things long enough. Our Heavenly Father does not protect us, so we will protect ourselves." So they became warriors like the Christians. Hence in their rites and ceremonies they used the expression: "To establish Brahma a hundred millions were slain." This latter style of Brahmins still professed that Brahma was the Savior of men, after the manner the Christian profess that Christ was the Savior of men. But about seven hundred years ago there began a new sect to come in amongst the Brahmins, denying the person of Brahma, but declaring that they meant by the word Brah, or Brahm, a certain principle; just as many people now are beginning to say they do not worship the person Christ, but the principle. New suggestions are, therefore, in vogue as to the meaning of the word Brahm, some saying Brahm and the Father are one and the same thing or person. Thus in many respects the Brahmin religion is merely the use of the word Brahm in place of the word Christ. And as the word Christ originally meant fight, so does the word Brahm now mean that form of religion which came after the religion of non-resistance. Accordingly, like the Christians, they are warriors for their Savior.

The Brahmins have also two orders amongst them like the Christians. These are the Brothers and Sisters, like those in the Roman Catholic church. The office of the Brothers and Sisters is to pray for the world. Their occupation is, like the Catholics, confined to begging and pray-

ing. Both of those are emulating the king of the city of Oas. This king giving up his kingdom and going about begging for the poor was the beginning of this practice. Hence we find the practice of begging reduced to a veritable occupation in both religions, Brahminism and Christianity. The Brahmin Sisters, when entering a convent or nunnery, are first trained in begging. Two of them go about from place to place all day, gathering whatever they can. They then go to prayers and pray nearly all night; arising in the morning and going begging again. In these respects Brahminism is nearly the same as Roman Catholicism. The sacrament of eating the flesh and drinking the blood is also still in vogue amongst the Brahmins, same as amongst the Christians. This ceremony is from Baugh Gan Gha, about 12,000 years ago. It consisted in the cannibal service of the chiefs eating of the flesh of the thigh and drinking the blood of their victims, using the words: "This is my blood and my flesh which is given me by my Father in Heaven." This was the origin of the old saying of "swearing an oath under the thigh," which is mentioned in the Jewish Bible also. Such then is Brahminism in general; but, like Christianity, it has many creeds and sects. It antedates Christianity some hundreds of years in its present form, while in its ancient form it antedates even that several thousand years.

There are those amongst the Brahmins who are opposed to war and to all manner of killing; just as there are some of that kind amongst the Christians. But in truth they are neither Brahmins on the one hand nor Christians on the other; for in the broadest sense both Brahminism and Christianity mean war, or fighting for righteousness sake, and they presuppose that all wisdom is with them. The Brahmins are Spiritualists. One order of them, like one order amongst the Spiritualists of America, believe in the doctrine of reincarnation. Some of them amongst the Brahmins ignore this doctrine, saying it is from the inspiration of spirits of darkness. The most intelligent amongst the Brahmins hold that good spirits come only to the holy people of the Brahmin church. In this they are like the Roman Catholics. The ordeal many of them go through for spiritual development would put our modern Spiritualists to shame. They insist on vegetarian diet for seven years, to sit alone on the ground leaning against a tree for days and months at a time. They hold out their hands and arms, and ultimately gain control over their physical parts, after the manner of Adepts, but only in a limited degree. During these sittings for development they pray incessantly. The reincarnated order, however, eat flesh and sit in some such manner as our modern Spiritualists, and not very unlike the Voodoos of the southern states. They invoke spirits for both good and evil purposes. This kind of Brahminism is by far the most numerous of the two. There is no fellowship or brotherhood amongst them; same in that respect as Christians and Spiritualists, every one working for himself and living for himself.

Six hundred years ago Brahma was worshipped after the manner of Christ. Statues of him were in nearly all temples. Some of these had three heads, representing Father, Son and Holy Spirit. Before these the worshippers bowed and prayed like the Catholic Christians before the image of Christ. The Brahmins never sought to make proselytes, though in the schools they were like the Roman Catholics, teaching chiefly the doctrines of the church.

The education of the unlearned, the flesh-eaters, the believers in reincarnation, consists merely in teaching the young that they kill anything that when they die they will be reincarnated in that species of animal. Their tracts are written and not printed. These tracts profess to give an account of somebody who had been a great killer of dogs, birds, cats, etc., etc., and then go on to tell that when he died he had to be born a dog, and then a cat, and soon once for everything he had ever killed.

The effect of this doctrine had and still has some weight with the unlearned and stupid in making them observe the rights of animals to live. Some of the Brahmins believe in self-castigation. Like the Christians of Old and New Mexico, they frequently in their worship whip themselves till they are covered with blood from head to foot. In general terms, Brahminism now teaches that man shall make this life abhorrent and hateful, and like the Christian Shakers, kill off every sentiment of family love, characterizing such feeling as being of the devil. As the Shakers shake and dance in order to show their hatred of the flesh, so do the Brahmins. As the Voodoos of the south dances over the fire and bumps his head on large pieces of raw flesh to keep away evil spirits, so does the Brahmin. As the Christian when asked: "What is the object of your religion?" will answer, "To save my soul in the next world, and to keep me from sin in this world," so also will the Brahmin give the same answer. True Brahmin worship is done in the ancient sacred language, same as the Jews and Christians of the older forms.—The Castaway.

Reliable Antidote for Ants.
I tried several methods to prevent ants molesting bees and found the following far the most satisfactory: By the use of a crow bar make a hole in the center of the ant hill down to the bottom, which is easily found by the more open or less compact earth. Then turn into this hole a gall of bisulphide of carbon, and fill and crowd down with earth. As the liquid is very volatile and cannot pass out of the now compactly filled hole, it quickly evaporates and kills all the ants. It clays be near always use this to crowd into the hole, as it is more impervious than sand, though by firmly pressing with the foot the sand can be made to hold the liquid. Kerosene may be used instead of the carbon, but it is far less effective. So, too, of carbolic acid. By means of syrup, covered by gauze that bees are excluded, the ants can be trapped in great numbers and destroyed. I have often done this, and by adding Paris green have poisoned the ants.—Prof. A. J. Cook, in N. Y. Tribune.

SPARTA'S WARRIORS

Their Bravery Due a Perfect Understanding of Martial Music.

The favorite problem of thinkers and teachers, since thought began, has been to find some engine of education which should reach the character as effectually as the ordinary means of training touch the understanding; and in the opinion of many, not men alone, but nations, music was such an engine. "It is music," said the Spartans, "which distinguishes the brave man from the coward." "A man's music is the source of his courage." It was their music which enabled Leonidas and his three hundred to conquer at Thermopylae. It was music which taught the Spartan youth how to die in the wrestling ring or on the field of battle. These claims are audacious surely. Yet when we consider how the rhythmic tread of the brave man differs from the agitated shamble of the coward, how music is the art of human joy, and how joy and repose of mind are the main elements of manly fortitude, we shall at any rate admit that there is a strong affinity somewhere; our only difficulty will be to acknowledge that music, deliberately applied, could ever be the direct cause of these reputed results.

To achieve the end desired, Spartan boys passed their youth in learning tunes, hymns and songs; this was their sole mental culture. They were taught to dance and keep step to the measure of the song as they sang them. And, grown to manhood, now perfect warriors, march into battle with smiling faces, crowned with flowers, calm, joyful and serene; and, intoning their songs, move steadily thus into the thickest of the fight, undisturbed and irresistible. The band that leads our armies to the field nowadays is a scant survival of the Spartan practice; yet even in this music by proxy there are many elements of incitement to courage—National Review.

To Reduce Corpulence.

"Corpulence is due to an excess of hydro-carbon in the system. All oleaginous food, as fat meat, butter, gravies, milk, nuts, and Indian corn, is a direct contribution to obesity. In addition to these, the hydro-carbons are elaborated in the system by the starch and sugar of bread, potatoes, rice, tapioca, arrowroot and various other vegetables, fruits and roots. Alcoholic stimulants are favorable to the deposit of fat, and the exact opposite to wit: The free use of aqueous drinks is still more conducive to corpulence. If a man could live wholly on a nitrogenous diet, confining himself to those azotized principles fibrine, albumen, and caseine, which go to renew the waste of the tissue and are not convertible into fat, he would soon become as lean as he could desire. But these principles cannot be obtained in their purity in ordinary food, and if they could be, the diet closely maintained would, after a while be fatal to the system. Some approach to it, however, may be made, and this is recommended to all who suffer from excessive corpulence. The normal diet of one in perfect health, would be one of the nitrogenous principles, to five or six of the others. A reduction of the latter so that the proportion shall be one to three, will make a very perceptible change in the physical condition. To effect this, let the diet be lean meat (no pork), lean fish (no salmon), cheese, peas, beans, cabbage, turnips and acidulous fruit. Avoid farinaceous food, including bread, pastry and potatoes, and all fats (butter especially) and sweets, saccharines of all kinds being especially fattening. Drink claret (with little or no water) and other sour or light wines, and if flour is used at all, let it be in bread toasted very dry. A perseverance in this diet will inevitably reduce the avariciousness of any human body."—Journal of Commerce.

Libration of Climates.

The libration of climates across the North Pole is a law of meteorology which I have not seen mentioned by writers on such subjects. Yet it is entirely self-evident that a north wind on one side of the globe bringing down the polar cold atmosphere, must be accompanied by a south wind on another side carrying northward the heat of the tropics. Hence when it is cold in America we have unusual heat in Asia or Europe, while our hot seasons must produce coldness on the opposite side of the globe. The singularly cool summer we are enjoying at present, enabling us in Boston for a great part of the time to wear heavy woollens has been accompanied by great heat in the East. At Odessa, Russia, one hundred degrees east of us, an Odessa correspondent says: "Never within the memory of the oldest British resident here has such intolerable heat prevailed in this region of southern Russia. Death from sunstroke occurred most daily even among the native laborers. For the last ten days the thermometer has never registered less than 144 deg. at noon. One day last week it was 130 deg. in the shade. Out of the reach of artificial irrigation all vegetation is parched and withered. The long scorching days, unbroken by even a passing thunderstorm, succeed each other with perfect regularity. Even after sundown there is no breeze; and the nights are so sultry that sleep is impossible. A sun shade is necessary as early as 5 a. m. From what I saw and heard at the bacteriological station one morning, it would appear that there is, after all, some truth in the old theory of the dog days. On one day alone twenty-one cases of bites from rabid dogs were received at the station, and during the last twenty days no fewer than thirty-eight cases of hydrophobia occurred within the city, and were treated by Pasteur's system of inoculation."

The friends we mourn as lost have not departed; The have but laid aside earth's frail disguise; On a dark way they pour, O lonely hearted, The light of loving eyes.

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Abnegation is self culture.

Few people know how to pray.

The more we owe to the world, the greater is our work.

Live not too much on the exterior, but more from the interior.

Do not fear to hear the truth though it offends. Through it we learn best of our weaknesses.

Infidelity spreads with the enlightenment of the age—Spiritualism with the liberality of the same.

Some think that the more bigotted they are, the greater their loyalty to a cause, a religion or a party politic.

Be satisfied with an acknowledgment of your genius. To demand a constant reference to it, is selfish vanity.

Sensitives are often puzzled to know what ails them when they are but evil minded influences directed at them.

"Blasphemy" cried the Jews around Christ. "Obscenity" cry the nineteenth century Pharisees around progressive newspapers.

The more purified or spiritualized a man becomes, the less fear he need have of coming in contact with unspiritual conditions—spiritually making man positive to impure conditions and discordant influences.

Three-fifths of the wealth of this country is owned by thirty-one thousand persons. About two hundred of these own an average of twenty million dollars each, and may be said to have the controlling interest. To whatever party these few millionaires extend their influence, we may look for success hereafter. A majority vote counts for nothing under a moneyed regime, and it is about time that moral worth be brought to the front. A stitch in time etc.

Denying oneself physical and material enjoyment means to give up the worldly for the spiritual, and which must eventually reward the patient with a soul or spiritual joy otherwise not experienced. That a better rapport with the spirit world can be established through a temperate than a worldly life cannot be denied, and that it must be followed by more or less of the happy influences existing there, may be inferred.

Egotism retards the perfection of inspirational mediumship more than any other human evil; for no phase needs finer and more accurate attuning to spirit dictation than this, and the least thought for self in connection with the spirits' thoughts disturbs the harmony between the medium's brain forces and those of the spirit dictating. Our own opinions or ideas simply, pervert the spirits' meaning, but self love—vanity or conceit—destroys the inspiration entirely.

When sensitives feel an uncontrollable desire to say something concerning themselves while being spoken to, it is often a psychological reflex from the other party having the desire to know something to that effect. By a little attention to these desires, sensitives may always cognize the intention of others. It is different from mind reading in being physically sensed rather than mentally cognized. Vanity may also create a desire to speak of one's self, but this can be best individually analyzed.

Our poetical contributors are requested to send their long poems to some other paper. We are satisfied with the short ones. They cost less to set up and are more read by the public. Many persons turn away indignantly when a long poem is presented to them for perusal, knowing that poets have licenses no other writers have and therefore have everything in their favor to "cut it short." Long winded poems are an imposition on the public—when they are presented for the purpose of being read; but in the majority of cases the public don't read them. And what is not read by the public is not welcome reading matter to a live newspaper.

By his own judgement of others we may judge the individual—man generally seeing things subjectively or as they are reflected on his aura—this being like a mirror which reflects things according to its make up.

As Theosophy is an outgrowth of the philosophic side of Spiritualism, so Reincarnation is an effect of its scientific teachings. But neither are necessary for the comfort or progress of true Spiritualism, or a thorough Spiritualist, for Spiritualism pure embraces all that is needed for the culture of self and to gain knowledge of the spiritual. Let those who will, espouse them, but do not despise them on that account, for such is not Spiritualism either, and tolerance should be one of our first principles; especially since we demand it from the outside world. As we extend we shall receive; such is the law of compensation according to our own teachings.

Sensitive persons, or rather sensitives in its mediumistic sense, cannot stand being rebuked. It is not necessarily said that their self-love is always hurt in such instances, but, like a love-wave carrying a pleasing influence with it, a rebuke conveys an influence which has a disagreeable effect on the sensitive. People should therefore be very conscientious in this respect towards sensitive children, as severe rebukes often disturb them to such degree as to place them in a temporary negative state, and consequently subject to prevailing diseases. Love, or emotions provoked by kind feelings have an opposite effect, being thus a protector or a preventative against infection.

The weaknesses of others look glaringly at us in comparison to the depth of our own, and especially those on which we are still sore ourselves. To the pure all is pure. Prudishness or exhibiting a holy horror for a little impurity or what appears so to them, does not serve as a recommendation to the really pure. To the latter nothing is impure until it becomes degrading. Then sorrow in place of contempt is manifested; or a smile of pity for those who are so unpleasantly affected by a little unholiness. An angel may wade through the mud and not become contaminated; so a pure mortal may wade through impure auras or influences and not sense them, they only coming in rapport with the positive or spiritual side of things, and thus frequently never cognize any impurity—this being best found by those who have the most themselves. Then it is kittle calling pot black.

STILL COMING.

THE BETTER WAY was blessed with ninety-five new subscribers during the month of September, making just nine hundred new ones since the first of February in addition to our regular list at that time. We mention this, not as a boast, but as a piece of happy news in which we are sure our readers and contributors take part, it being quite natural that the supporters of a paper should like to know of its good fortune.

THAT NEW ISM.

The past twelve months have been pregnant with lessons of great import to the human race, lessons that are so intimately associated with liberty, justice and progress, that no thoughtful citizen can afford to remain indifferent to their warnings. In the industrial world the social problem has assumed giant-like proportions, while the insane greed for great gain among the money kings and the gamblers have led to the formation of monopolies and trusts to such an extent as finds no parallel in history; indeed the money kings seem to be infected with much the same sort of madness as that which controlled royalty and nobility in France, and which precipitated the French Revolution. One of the fruits of this deplorable condition is found in the sudden rise and unprecedented growth of Nationalism.—American Spectator.

BE CHARITABLE, THOUGH ROBBED.

Some people, though exceedingly honest themselves, would condemn a petty theft without mercy, often placing themselves below the thief by their unforbearing and uncharitable natures. A theft, of course, is always an act of selfishness, for it is conducted by a selfish emotion (not a spiritual one), and adds negativity to the spirit in comparison to the amount, and which has to be neutralized again by sacrifices or love-actions to overcome this negative emotion or earth-attracting quality of the spirit. Big thefts are seldom paid to "the uttermost farthing" on this side of the veil, and the nemesis comes afterwards in the form of a stricken conscience and the inability to exercise the spirit with any degree of freedom in consequence of this spiritual negativity—hold the spirit as a prisoner to old haunts and the places where the crime was committed. Uncharitableness, which is also negative emotion, has a like effect on the spirit and often brings the denunciator face to face with the thief. Every duty has a sympathetic side to it, but not every moralist has sympathy or charity. Therefore, "judge not that ye be not judged;" for as we condemn the wrong doer we place ourselves in discord with nature and invite suffering. Be dutiful and firm, but not without sympathy or charity.

The cackling hen makes more clatter over one egg than does the industrious biddy over the material for hatching out a whole brood of chickens.

HOW TO ORGANIZE.

We do wish that some of our spiritualistic papers would stop commenting on each other in the manner that they are doing. It is everything but brotherly, and is certainly detrimental to the cause they are representing.

We are not saying this in a braying sentiment, but it is our earnest desire to see our cause presented to the world in good shape; to aid in promoting harmony and peace within our ranks, and to see that charity practiced which we are preaching about.

To organize, the incentive must be given through the newspapers, and this cannot be done as long as there is dissent among them.

We have before hinted at the necessity of a unity of the press, but not one responded, even so far as to exhibit a desire for the same.

Either they regarded our impulse as utopian, or by their silence proved themselves incompetent to cope with so great a problem.

Or, are some of our older journals desirous of being the honored leader in this movement? We are willing, and ready to touch our hat to any of them.

But let a beginning be made. Deference is a show of brotherly love, and new thoughts are an effect of such sentiment.

We do not hesitate to apologize when we have unwittingly offended a brother contemporary. Why should not others? Sensitiveness in such matters always leads to wrong impressions, and discord or enmity is the result.

Showing up each others defects is suicidal policy. It disgusts readers and leads away from organization instead of to it, and we hope it soon will have become a thing of the past.

Harmony is not so difficult to effect if the desire is present. Nor is it easily broken when once consummated. It is like true friendship, and in which much can be mutually forgiven.

A hearty difference of opinion is interesting and makes the papers sought after, but a morbid fact finding or a mutual excommunicating does not, and causes them to be laid—under the table.

Let us have peace!

KISSING.

Judge Quinton has in his possession the following law and law case taken from the records of the New Haven colony in 1669, which is strange reading in these times. The statute says:

"Whosoever shall inveigle or draw the affections of any maid or maid servant either to himself or others, without first gaining consent of her parents, shall pay to the plantation for the first offense forty shillings; the second, £4; for the third, shall be imprisoned or corporally punished."

Under the foregoing law, at court held in May, 1669, Jacobeth Murlin and Sarah Tuttle were prosecuted "for sitting on a chestle together, his arm around her waist, and her arms upon his shoulder or about his neck, and continuing in that sinful posture about half an hour, in which tyme he kyssed her and she kyssed him, or they kyssed one another, as ye witness testified."

It is hardly necessary to state that the legislature of the good state of Connecticut has repealed the above law, thus permitting people to kiss on Sunday or any other day, and as much as they please; as much as they feel inclined to; or until they are exhausted. Kissing is a great institution; it is a token of love—an external manifestation. Without kissing we would not be able to gratify our heart's feelings towards our children. A hearty smack on a plump cheek or a chubby arm satiates a longing or a desire not otherwise neutralized. There seems to be a quantity of electricity or magnetism absorbed or ingested which is not otherwise obtainable, and which lack must cause a sort of magnetic starvation. For why is the first impulse upon seeing a pretty babe that of kissing it?

It would be cruelty to the human race to abolish kissing or prohibited it by statute? We shall not vote the prohibition ticket on kissing, and we don't think any other reasonable minded being would either. Let humanity kiss. It is healthful, enjoyable and harmless. An old German adage says, "Ein kuss in Ehren, Kann Niemand wehren, (An honest kiss none can reject,) and therefore let those, who like it, kiss to their hearts content.

Though beyond that period when a kiss of youthful love from a pretty maiden would thrill our entire being—from the kissing nerve on the lips to the centre of the arterial system in the heart—we would not deny the habit and selfishly demand that the evil (?) be abolished because we have given it up or can no more enjoy it, or like old Solomon, when he became too spiritualized to enjoy the material any more, cry "all is vanity." No, let lovers kiss; for if you don't permit them in the parlor, they will make up for it at the street door. So there is no need in endeavoring to suppress it. People will kiss despite law, custom, conventionality or the private opinion of those whom nobody cares to kiss or will kiss. Thus we say go ahead. Kiss your sweetheart, kiss the babe, and don't forget the mother—whether your babe's or your own.

An Irishman was trying to lead a bull. He tied the rope to his wrist and the bull took the lead. He took it with a vengeance. As the Irishman was flying around a corner a friend shouted: "Where are you going, Pat?" "I don't know," he replied; "ask the bull."

THE HOPE OF THE NATION.

Let all those interested in the industries of the nation combine for a party vote. The present political parties have done about as much damage as they ought to be permitted to do; and as they are doing no more good for the country, let us dismiss them. A party that is in power too long becomes corrupt, and when once contaminated there is no more cure. Political corruption is like cancer. Not to be killed except to kill the body it feeds on. A new party may arise later under an old name, but one already touched cannot be entirely freed from the evil born and bred in it. It must die—be politically dead long enough to evolve a new element with new and progressive ideas, and be regenerated by a new generation of people. In the meantime let a new party be instituted. We are satisfied that there are enough well-meaning people—enough above party politics in both of the presently ruling factions to hold the balance of power in a tripple duel for the presidency if they would but make an effort to form for that purpose. The party need not be composed entirely of industrial citizens, but of honest business men and the profession—only let the industrial interest constitute the spirit of the movement. It is an issue on which any party can stand, on which any form of government can thrive; on which any people can be happy. We need fear no war, either from within or without, if we act promptly in allaying the spirit of our warlike citizens and statesmen; or in punishing selfish monopolies who would endanger the peace of any nation to further their personal interests. A warlike attitude invites trouble. A peaceful and industrial government disarms the greatest enemy and creates prosperity for all. Let us therefore seriously desire a new state of things, and it will come. But as long as we tenaciously hang on to our old parties, one fearing that the other might get into power, there can be no prospect of a change in sight. Renounce them positively and declare yourselves open for a new issue and it will not be long ere the field will be ripening with suggestions for co operation.

RHETORIC vs. LOGIC.

As a few strokes from the master pen may improve a literary production, often giving it the spirit that is lacking, so an intuitive minded individual may suggest alteration or by a few erasures give it a healthy tenor, a purer impetus, and consequent effect on the reader. In writing, the best production may be impaired by careless paraphrasing, and is often a fault of otherwise good writers and persons of education. Haste is frequently the cause, either in giving vent to their thoughts without consideration, or of getting their articles on the way to the publishers too early. A night's delay or a re-reading of one's lucubrations after a mental rest often gives them a changed appearance, showing defects which are not noticeable immediately after writing. Alterations will then suggest themselves that will lend the whole a more harmonious bearing, feeling, tendency and construction. Rhetoric as an art is not the general accompaniment of impressional writers but they seem to be possessed with the spirit of it nevertheless, and which may be regarded as one of the tests that they are being dictated to by other intelligences. Yet a little painstaking, at least enough to allow them to be properly punctuated, would add greatly to the merit of contributed articles. If not intuitive besides being impressional, it is well to read one's productions to a sensitive person, a lady friend or a mother or the wife, and if the writer is a woman let her submit them to a male being. In the former instance a contributor can be aided spiritually and in the latter logically, although in some cases this may be reversed. But where the woman is positive or radical, she dislikes to submit her opinions to another of her sex for approval. In this case a negative male being would answer. Nothing is perfect without it contains both the positive and negative, and thus the writings of a too positive (radical) or too negative (sentimental) individual seldom please the popular mind or reach the masses. The intermediate state is that which is most needed for the general reading public, and the writings of such therefore reach both sexes, and gratify. Poets, of all writers, are the most sensitive to criticism or to having alterations suggested or made for improvement. Perfect poetry does not need amendment, but may be easily impaired by the addition or omission of a syllable. In such instances the author has cause to be aggrieved. But many would-be poets are a terror to journalists. To reject their contributions on account of imperfection is taken as an insult, and to tinker at them so as not to offend the reader brings condemnation on the publishers. Home friends dare not insinuate for fear of hurting their feelings, and so many of them loom up in newspaper columns as weeds in a garden—hard to kill. However, our philosophy is yet in its infancy, and many of our writers amateurs. So a great deal must be excused and the will taken for the deed. Truths are what we want, and they can afford to be couched in simple language. Truth is the best logic.

When the topmost fruit falls from the branches we may reckon there is a tall pole in somebody's hands under the persimmon tree.

The best kind of luck—p-luck.

PSYCHIC EFFECTS ON SENSITIVES.

Having contempt for a man makes him low-spirited, discouraged and often melancholy. Some may not be directly cognizant of the fact that they are being borne down by psychological influences, but they sense a restlessness nevertheless and frequently cannot account for it, believing it to be due to physical causes—insomnia or nervousness.

Although the latter is often the case, yet one exception is sufficient to make a philosophy of it, and one that will benefit both the sufferer and the one causing the suffering. That we are punishable for our thoughts as well as our actions is an old doctrine, but probably never fully realized until Spiritualism proved it.

Man's mental action has the same potency in the psychic world that his physical action has in the material world, only that those who live a gross material life are not as much affected by the former as the more cultured are, and that the cultured of earth do not exercise their soul or mental force for an unloving effect as much as the uncultured do. But where the would-be refined do exercise their soul emotions unlovingly, or for a contemptuous or an unspiritual effect, the act becomes unlawful; i. e., not in harmony with spiritual nature or that condition of nature to which they are intuitively aspiring or have already attained.

We are, absolutely considered, never out of harmony with nature, but may be with the sphere or that condition to which we belong. If Spiritualism, for example, should represent or should have reached the sphere of love; i. e., that condition of nature in which love is predominant, one cannot well be a Spiritualist if he has hatred, or is not in harmony with the condition or sphere he represents. To be in accord with a love condition of nature or a sphere in which love is predominant, we must have love—not hatred for our fellow beings, whether they are of our sphere or not. Contempt or hatred disturbs—not only our own surroundings, but those on whom we direct it, making them restless, uncomfortable, low spirited, discouraged and often melancholy. The latter because it is the opposite of love or happiness; that influence or effect which love, sympathy, charity or a friendly feeling has on them.

To have contempt or hatred for a brother mortal, therefore, is not only unlawful, as it were, but cruel, cruel, cruel—especially when such a feeling is thrown on a sensitive person—a medium or one of delicate construction. Unlawful because it is not in harmony with the law of spiritual nature, and thus punishable, like any encroachment on that law is, we drawing it upon ourselves, as overeating breaks a physical law and invites pain; i. e., physical pain. Breaking a psychic or spiritual law invites psychic or soul suffering—regret, sadness, ill-humor, irritability, doubt, fear, dubiousness and often a feeling of despair. The latter when darkness envelopes the soul after a long and persistent indulgence in hatred for a fellow being, or selfish use of one, and then to add slander to this because things go wrong in consequence, believing our mortal brother to be the cause of the trouble, when it is but a natural consequence of our own discord with nature. Cyclones, earthquakes, floods and other material disturbances have been wrought by selfish humanity when the combined psychic forces of a whole community were in discord with nature surrounding them; then why should not nature act on an individual for an individual effect, and bring a calamity on such that will bring despair to his soul?

Such is nature's work, symbolized as a god judging man. We cannot hate or misuse a fellow being without bringing so-called divine punishment upon ourselves finally. Nor can we abuse one that a counteraction of spiritual elevation does not follow. God is just. Nature requires harmony in all things. Those who have been unjustly abused will be righted, and those who have created discords in themselves will be made to suffer the consequences. Those who assume a higher position—either by a false acquisition of power or wealth—than naturally belongs to them, will be abased, humiliated, degraded in the eyes of their fellow men (or spirits) as they deserve it. Man cannot persist in wrong doing for any length of time, and the greater his determination the greater the resisting force of nature with comparative effects.

Be charitable. The less cause there is for it, the greater our spiritual growth, for the greater is the effort of the soul to love. Love is the divine impulse within which leads to the light and to happiness, and without its exercise, there is no growth. Sympathy, benevolence, charity, kindness and consideration for all mankind are incentives to its unfoldment. But as long as we indulge the opposites, causing somebody to suffer, we will neither progress spiritually nor be freed from suffering ourselves.

Let croakers croak and canters cant, and jesters joke and braggarts rant, there is a powerful something nevertheless in the phenomena and in the tenets of Spiritualism. The brightest in the land—the intellectual, the sympathetic, the scientific—men and women, are becoming converts to it. Proselytes are added daily. Come on and come in, all are welcome. There never was a big omnibus that did not have room in it for one more.

The best kind of luck—p-luck.

SPIRITUALISM AS A UNIVERSAL EDUCATOR.

A newspaper or journal, to be instructive, must give a variety of reading matter irrespective of its nature—except it be devoted to some special science or creed.

Spiritualism embraces all that is of interest to man. It is a world's science; a universal philosophy; a God-given religion, and consequently cannot be narrowed down to a limited range of thought or scope of subjects.

All that exists belongs to life, otherwise it could not even have been a creation of the imagination. We cannot create from nothing. Whatever we can imagine, therefore, is part of an existing truth; and every such truth is of benefit to somebody. Thus we bring reading matter of every description, because, be the subject ever so unpopular, it will interest someone; and *THE BETTER WAY* is a universal instructor—a truly spiritualistic journal; for does not the word itself imply infinity—without limit?

Need we be a Theosophist because we tell what is going on these circles or give definition of its aims? Need we be a Christian Scientist because we tell what it is? Need we be an astronomer because we try to interest those who love this science? Need we be a Buddhist because we copy an article relating to Buddhism? Need we be a patient because we write about disease? Or need we be a dead man because we tell about spirits?

Some people would like to impute that an editor must be all that which his paper reflects. Oh, what rogues the editors of daily morning papers must be then! Murderers, rapists, robbers, swindlers and politicians! Let us pray! Jehoshaphat!

But this is not our subject. We merely wished to call the attention of our readers to the opening clause in a manner that would make them see the need of their indulgence towards us; and we hope none will hereafter suspect us of being anything else except a Spiritualist because we happen to say a word in favor of some other ism or bring some news concerning such.

From Our Reporter's Note Book.

LOCAL ITEMS.

Cincinnati Camp: June, 1892.

Mrs. E. M. Shirley has returned from Louisville and may be seen at 53 Mound Street.

The social dances will be held at the Hall every other Wednesday during the ensuing winter.

Mrs. Lizzie S. Green may be found at 495 West Fifth Street where she will be pleased to meet her friends.

That carpet goes Wednesday evening, October 9th. Tickets, 10 cents. Dance and refreshments, 25 cents, at G. A. R. Hall.

Mrs. A. E. Kibby will receive callers on Tuesdays, Thursdays, Fridays and Saturdays, at 16 Saunders Street, Mt. Auburn.

The Society of Psychic Research will hold their first regular service, at Douglas Building, Sixth and Walnut, 3 p. m., Sunday (to-morrow).

There was a transposition in the list of speakers engaged and the public will take notice that Mrs. Foye speaks here in March, Mrs. Brigham in April.

On Sunday last, Mr. Henry H. Warner was unanimously elected as Conductor of the Children's Progressive Lyceum to fill the vacancy caused by the resignation of Mr. J. B. Grooms.

The talent engaged by Society of Union Spiritualists for the ensuing season is as follows:

October—Mrs. R. Shepherd Lillie and Mr. J. T. Lillie.
November—G. H. Brooks.
December and January—Mrs. Adelaide M. Glading.
February—J. Clegg Wright.
March—Mrs. Ada Foye.
April—Mrs. Helen J. T. Brigham.
May—Mrs. Helen Stuart-Richings.
June—Edgar W. Emerson.

On Monday evening forty or more of the friends, old and young, of Mr. and Mrs. C. C. Stowell, surprised them at their residence, 495 Baymiller Street. From numerous baskets and bundles, an ample supply of good things to eat made their appearance, only to vanish later on. The occasion was spent most pleasantly by all and there was a feast of food spiritual as well as physical.

The lecture on Sunday evening last closed Miss Nickerson's work in this city, for the present. During her stay among us she has won many friends by her faithful and painstaking labors. She has labored for the cause with her whole heart and has aided many struggling souls to rise. She is talented and philosophical in her work, and one of Nature's noblewomen. The wishes for her success go with her from all who heard her.

Mr. and Mrs. Lillie will be with us to-morrow (Sunday). They need no special introduction to Cincinnati people, but for the benefit of the strangers within our gates, we can say that in Mrs. Lillie, they will find one of the ablest of trance speakers in the field to-day. "Jack," as his friends love to call him, will charm old and young, grave and gay, with his genial sociality, and his exquisite musical selections. Come and enjoy yourselves.

Jack Frost is a person of low degree—below 32 degrees at the highest.

Many a woman rejects a man because he is in love with her, and accepts another because he is not.—Holmes.

CORRESPONDENCE

St. Paul, Minn.

Bro. H. H. Kenyon writes, that Bishop A. Beals has been with them four Sundays and caused an interest of some kind to be taken in the cause. The interest of the meetings were inspirational singing and lecturing, answering questions and giving psychometric readings and tests. Spiritualism is becoming better known here, more respectable and kindly noticed in the papers, and now find no trouble in getting our advertisements in the religious columns.

Fort Dodge, Ia.

Prof. J. M. Allen, who has been entertaining our people for some weeks past, with lectures on religious, scientific and practical subjects, and with very interesting experiments in psychometry and mediumship held a public seance for mental manifestation, spirit communications, descriptions, etc., Thursday evening at 8 o'clock, at the postoffice. On Sunday next he will hold services at same place, at 2:30 and 7:30 p. m., consisting of discourses on subjects and questions presented by the audience, psychometric readings, original music, etc.

Allegheny, Pa.

Mr. Frank T. Ripley again lectured and gave tests to two large audiences for the First Society of Spiritualists of Allegheny, Pa., at Washington Hall, corner of Beaver avenue and Washington avenue. The audiences applauding the telling points. The tests were wonderful. Mr. Ripley goes down among the audience and gives the tests direct to entire strangers, and then asks for facts in regard to the test, proving them to be wonderful. He is doing a good work for the cause. Many have been converted to the faith since last Sunday. Services every Sunday at 11 a. m. and evening at 7 p. m.

Chicago, Ill.

The Peoples' Spiritual Society held its regular meeting on Sunday with President Jennifer in the chair. The services were opened with vocal and instrumental music by Mr. Norton and Mrs. Cook, followed by a few moments silent prayer. The subject of the day was "What shall we take with us," discussed upon by Professor Powers and Mrs. De Wolf. Tests were given by Mrs. Cutler and Mrs. S. Stenver. After the services the ladies of the society met at the home of Mrs. G. L. S. Jennifer, president; W. H. Cook, vice-president; Mrs. W. H. Cook, secretary; Mrs. E. J. S. Miller; treasurer.

New York.

Mrs. E. A. Wells has returned to New York after an absence of ten months, lecturing and giving tests through the Middle and Western States. Mrs. Wells gives a glowing description of the prospects and growth of Spiritualism in the West and the kind treatment she has received from the Spiritualists and investigators, bringing numerous certificates and letters of recommendation of the good work she has performed throughout the tour made. Mrs. Wells is still lame from the effect of her sickness with rheumatic fever in Illinois and Iowa. She will spend a few weeks in New York to regain her health, when she will leave for California to fill a six months' engagements in that State.

PATTERSON.

Culpepper, Va.

Near Culpepper, Va., the spirits have been recently indulging in the old manifestation of stone throwing, having, as it is only possible for this effect, found a medium in the neighborhood through whom to operate. Careful investigation have been made by skeptics without solving the mystery. Much excitement prevails in consequence. The scene of the manifestation is a little cottage occupied by a colored man named Richard Morton. For five days the family have been terrorized by intermittent showers of stones aimed at the house. Hundreds of persons have visited the place, and at the most unfortunate for Morton, as he will suddenly fall on the roof and roll down, coming as it were from the sky.

San Francisco, Cal.

John Slater had a narrow call for his mortal existence on Tuesday last. It seems that at one of his last Sunday Services at Metropolitan Temple, Mr. Slater is reported as stating that there was a man in the house who had been attempting a serious crime. Although no man was mentioned the locality of the man in the hall was so closely indicated as to make it exceedingly uncomfortable for a person supposed to be one William Mitchell. At any rate this person, who had been "laying" for Slater, was seen in the street near his residence and, drawing his gun, fired at him but missed his aim. Mr. Slater, who was in the hall, was hit in the chest and fell. He was taken to a hospital, but died before he was able to be removed. The assassin was arrested upon a warrant sworn out by Mr. Slater's Golden Gate.

Vicksburg, Mich.

The Vicksburg Spiritual Society has had the pleasure of having our worthy brother and contemporary, D. M. King, with us again.

Returning from a prehistoric relic hunting expedition in the northern part of State he stopped off and spent Sunday, September 22d, with us. He addressed a fair sized audience in the afternoon and evening. He never comes and goes without giving those who hear him a feeling that they have been strengthened by his encouraging words and wisdom.

Long may he live—words to construe. Beautiful thoughts like rainbow in hue. Twenty-six letters in the alphabet we know. And mind and will were then so. Into symmetry and beauty, all may be made better. After thoughts have taken shape into these little letters.

E. P. DEMING, Sec'y.

Newport, Ky.

The citizens living in the southern portion of Newport on Liberty and Thornton streets are greatly exercised over the nightly appearance of a spectral light of monstrous proportions that is carried up and down the track of the Chesapeake & Ohio Railroad. This strange light becomes visible just after dark and remains until after 12 o'clock, when it disappears. It first becomes visible on that portion of the trestlework where two men were killed some time ago while at work filling up the ravine. From there it goes up and down the track swinging in excitation of a railroad lantern warning an approaching train of danger. Then at times it is carried up and down the inclined railroad that was formerly used by the Boone Bros. to lower dirt for filling purposes from the top of Hooper's Hill down to the C. & O. track. The light resembles a ball of fire, and several parties have made efforts to reach it, but upon their approach the light will vanish and appear in another spot. The neighbors in that vicinity seem to believe that it is a sign of impending danger and fear that a terrible catastrophe will occur there shortly. While others think it is the spiritual return of those two unfortunate men who were killed on the trestle, seeking justice for those whom they left behind. The streets about the upper end of Newport are constantly visited by curious visitors, but none have yet been able to give a satisfactory explanation of the uncanny light.

Haverhill, Mass.

The First Spiritual Society of Haverhill and Bradford opened the season of lectures September 29th, Bro. Frank Alington, the boy prophet, of Chicago, occupying the platform opening day, followed by Mrs. H. K. Stiles, of Boston, who is considered a fine test medium. During the course we shall have the pleasure of listening to a large number of able speakers, many of whom are prominent as test mediums.

Among those mentioned may be found the names of Dr. F. H. Brown, of Providence, R. I.; Joseph D. Brown, of Newbury, Mass.; Mrs. Sarah M. Byrnes, of Rochester, Mass.; Emma J. Nickerson, of Boston, Mrs. B. Smith, of the Banner of Light, A. E. Tinsie, Mrs. H. H. M. and many others, all of whom are too well known to need comment.

The meetings will be held at the same place as last season, Unity Hall. The prospects are good for a season of interest and growth.

Brooklyn, N. Y.

Bro. John W. Fletcher is giving us a feast of good things in his lectures at Conservatory Hall in this city. The subject of his lecture yesterday morning was the first of the series that he proposes to give us on Mediumship each succeeding Sunday morning, and if all are equally instructive and entertaining those who attend his lectures will understand mediumship much better than they now do, when he is through.

The evening lecture was based upon questions submitted by the audience, all of which were satisfactorily answered, after which Mr. Fletcher gave a number of tests, giving full names and dates of the spirit friends of the audience, all of which was recognized. Almost all being entire strangers to the lecturer.

Mr. F. has long been regarded as a favorite lecturer at this hall, hence the hall is crowded with persons deeply interested in the grand truths of Spiritualism, and all go away well entertained, feeling that the presence of their loved ones is worth a legion of orthodox hell in heaven instead of frightening people away from error.

FRANKLIN, BROOKLYN.

Toledo, O.

The First Alliance of Free Progressives Thought of Toledo reopened their meeting at Clark's Hall on Cherry street, near Summit, on Sunday evening, September 22d, at 7:30 p. m.

There was a very good attendance, and all listened attentively to a short address on Progression by Professor Werne, also by our young brother, Mr. Field, from Grand Rapids, Mich., who gives promise of better things when he has regained his health, so his hand can control him as they would like to.

There is a small but determined band of us, and poor, and have a very inch of the ground to contend for, yet the little handful are more determined than ever, with the help of unseen aid to march boldly onward and gather in the starving many that seek to know the truth. If there should be any medium of any phase of this way that they could give their time for a lecture or tests of any kind they will meet with a hearty welcome from the First Alliance and a cordial invitation from the President, J. G. Drake, 1339 Wisconsin street, where all communications will receive prompt attention.

We will try and keep your readers posted, and hope to hear from you soon. Your future build up a society here that Toledo need not be ashamed of.

MRS. J. G. DRAKE, Corresponding Secretary.

Dayton, Ohio.

Never before in the history of Dayton has so much interest in new investigation after truth been obtained as now. Go anywhere, on all sides, street corners, stores, frescoes and even churches you hear—have you been to any of Mrs. Seery's spirit circles? They say the spirit friends come and converse as natural as life. A Dr. Sharp, a spirit, is her control. He sees and knows everything that takes place in the dark circle, and severely rebukes all and any mischief among the circle. They say it demonstrates the precious truth of immortality. What sort of a wonderful woman do you suppose Mrs. Seery is? Wouldn't you like to get acquainted with her? I've heard she is a plump, moist, quiet person. I'd like to attend one of her circles, but she thinks it's the work of old nick and wont let us go. Floods of such talk I've heard. The iron has to be hot to hammer well. Already about eight hundred new converts are in the ranks. More are coming to investigate. Mrs. Seery's spiritual powers are very convincing. The trumpet phase of mediumship is one of the most convincing of all. It is a fact that the infant (both in and out of death) who feel their friends annihilated in death who are now happy, as they know their friends live and are happy. Spiritualism offers, not to fight, but to absorb and push out by the permanent, an Spiritualism crowds out old hollow snags of fear and doubt and error, and shines with its very whiteness, and it shows its teeth with an smile of joy.

It was thus.

The First Society of Spiritualists of New York City.

Mrs. Nellie J. T. Brigham spoke in the morning upon subjects given by the audience. The first question answered by Mrs. Brigham was: "What evidence from a Spiritualist's standpoint of view can be adduced to prove the existence of Jesus of Nazareth? Why do Spiritualists always speak of Him as though He did exist; and what proof can they bring that can stand the crucial test of reason and common sense?"

Mrs. Brigham said: It is true that Jesus left no writings. He wrote once with his finger in the sand, but no man knew what it was. In contemporaneous history there is but one brief mention and that seems like an interpolation, and yet so learned a writer as the French Infidel, Renan, does not doubt that he existed. Peopled for Him; would they do that if he were a myth? Even the Jews do not deny that he lived, but simply that he is not the Messiah. Besides all these earthly proofs we have messages from those on the other side. We do not believe in his divinity, but we do believe in his principles and teachings.

Reverend Christians believe in capital punishment because they have not progressed far enough to do away with it, just as they formerly believed in the divine right of kings.

Jesus did not leave his spirit of love for the degraded and darkened when he left this world, but he came to preach to those who were still in the dark.

There was a large attendance at the meeting for manifestations in the afternoon. Mrs. Brigham spoke with conviction and vigor, giving a beautiful rendition of the same. Mrs. Anna Kimball, of Chicago, was the first to speak, and then Mrs. Wilson, and then Mr. John W. Free and Mrs. Laidlow told interesting experiences. Mrs. M. J. O'Neill's controls spoke English for the first time, and then in their own language to the satisfaction of the audience, as was shown by the applause that followed.

In the evening Mrs. Brigham spoke upon the subject, "This is the harvest time." The audience was large at all the services of the day, and the society never in better condition, and still on the up. Spiritualism is not playing out in New York, but with standing what a Chicago paper says to the contrary. It is the spiritualism that is now taking place here, and much of this credit is due to the First Society of Spiritualists. The society will continue to occupy their platform morning and evening, and Mrs. Brigham will speak in Boston, Mass., on the 10th of October.

New York, Sep. 29, 90.

Indianapolis, Ind.

A good morning, assembled at Massour hall, on Monday, the 1st of October, for a service by a song from the choir, after which President Ralston made a few remarks principally on the State Association, which met at Anderson, he having been present. Bro. Ralston's report of the proceedings was very encouraging. Prof. Van Horn came forward partly under control, and announced the subject of his lecture, "The Spirit Control." It was very interesting, especially to mediums of limited experience, as well as to those who experience strange feelings influencing their organism. The lecture was listened to with strict attention, and undoubtedly was beneficial to many present. After the same the Professor was controlled and gave tests. One test especially to a family by the name of Lytle, residents of the city of Lafayette, this state, was worth recording. The family consisted of Mr. and Mrs. Lytle, daughter and son-in-law, and a young girl, the medium.

The Professor gave a test after fact about family affairs of which no mortal person knew anything about. No mortal medium could ever give a test which would give better satisfaction in every respect. It is needless to say that the Lytle family are strong believers to-day. Many other tests were given and recognized.

The services closed with a song by the choir and benediction. The evening services were opened at 8 o'clock and the hall was filled with one of the best audiences we have ever had. The president called the audience to order and explained the character of the services, asking all the mediums in the hall to come forward and take seats near the rostrum. A song was rendered by the choir, and then the President asked the mediums to come forward and give tests. The speaker seemed to be under heavy control, and spoke with great earnestness. At the conclusion the president asked the medium present to sit at giving tests in their special places. Mrs. M. M. Boone, one of the best healing mediums in the city, gave several, and all diagnosed several cases by means of a handkerchief, which was satisfactory in every respect. Prof. Van Horn occupied the remainder of the time in giving tests to the audience, and his character. This being his last meeting in Indianapolis for the present at least, the Professor felt elated at the sight of the audience which greeted him in the hall, and he carried with him the best wishes of the association and friends of the cause, for he is genial, frank and gentlemanly in every sense of the word.

FRANKLIN, M. J. VIRGINA, September 29.

Boston Letter.

The camping season is now over, but the meetings which are next in order have not yet fully begun; they seem to be later than usual this season. The first Sunday in October seems to be the date fixed for this year, when the Temple and Berkley Hall and the Phenomena Association meetings begin. No time however has been wasted this September, for incidentals have occurred which have been well attended.

Dr. Wm. E. Reid gave meetings on the first two Sunday evenings of September in Berkley Hall, and they were remarkable ones; first, the manifestations: at his gave of reading sealed letters and slate writing were marvellously interesting; and second, the hall which seats 600 was crowded, though the admission fee was 25 cents.

Mrs. C. L. V. Richmond has been occupying the platform of the new temple the afternoons of each Sunday during this month, and also the Wednesday evening meetings. It has been a fine treat, for it is some years since she has spoken in this city, and she was a favorite from the first, when as a matron of only eighteen years she spoke at the Melodeon meetings thirty-two years ago. She has spoken in this city many times and seasons since then, and has always drawn large gatherings. It was a wise thing in President Ayers presenting her on his platform this month. It was the only time she could appear, as her society requires her services the first of October, and Mrs. H. S. Luke, who is also a popular lecturer, is engaged at the temple in October. During Mrs. Richmond's services the temple has been very fully attended, and her addresses, as of old, have been very interesting. The quiet magnetism of the place seems to be adapted to her style. The fact is like the temple and its methods, and the man who father's it, and the fact that a man manifest his faith to the amount of \$200,000 is one of no ordinary occurrence, and I always feel as if the spirits enjoyed the occasions as well as the mortals, and think we will learn so in time.

Mrs. Richmond, like the writer, has grown somewhat older in thirty-two years, but I see but very little difference in her oratory than when she astonished Prof. Fulton of Harvard College, who told her in my presence, "why do you say it is the spirit? why not own up to the fact that it is yourself and take you stand as one of the smartest ladies in the land?" I remember the young appearing girl replying like this, "because it would not be true if I did."

Mrs. Richmond, at each of the services at the temple, begins by answering questions, which are handed to the chairman, and read by him one at a time, and she answers them. There are generally eight or ten questions, which takes about half an hour, and then comes the discourse. If the questions have been answered, the President is at length between the answer and the discourse. I noticed in the seats some envelopes, and opened one, it read as follows, and thinking it was a letter from a spirit, I read it aloud to the audience. The object of this society are:

1. To furnish satisfactory evidence of man's continued existence after death, by means of mediumship, the successful exercise of which depends largely upon a union of appreciation and encouragement, and all proper material surroundings.

2. To maintain a public platform upon which all questions relative to the physical, mental and spiritual needs of the race may be fully and freely presented by both mortals and spirits.

3. To conduct a Sunday school for children, wherein they may be made acquainted with the facts of Spiritualism, and learn how to discharge intelligently the duties which life imposes upon them.

4. To furnish entertainment, encouragement and instruction, by free interchange of thought, for all who choose to assemble at the Wednesday evening socials.

5. To establish and maintain an organization, each member of which shall be obligated to a life of integrity, by careful observation of all known physical, mental and spiritual laws, and by the use of the same, to an understanding and application of the same, which effort must result in their own work yet to be begun.

To carry out these objects we invite your co-operation, financially and otherwise.

We will therefore receive, at the price of each service, or at any other time, such contributions as you may see fit to make, and lovingly below, as an evidence of your interest in the plan and purposes we are presented, and a token of your friendship with this society.

I think this temple a great institution, and as no fee is ever taken at the door, it is free to everybody to use the temple, and as pretty heavy and are born by our own, except a trifling in the way of contributions, and I can only say if I had the money I would go to the temple every day, and I would do something as in duty bound, for Mr. Ayer's hands ought to be strengthened, and the temple should be used to the fullest advantage.

I ought to mention also the fact that Mrs. H. is here with me, and they have been very successful in their work, and they will occupy their platform morning and evening, and Mrs. Brigham will speak in Boston, Mass., on the 10th of October.

FRANKLIN, M. J. VIRGINA, September 29.

Cleveland, O.

Mrs. Mary A. Knight, of Fulton, N. Y., addressed the members of the First Spiritual Advanced Thought Organization at their regular weekly meeting, Monday afternoon, September 22d. Of the popularity of this estimable lady, who has been on the spiritual rostrum for thirteen years, we may judge from the fact that many societies are not satisfied with the usual one month engagement, but retain her two and three months in a single season. She and her husband were both confined a long time last winter by serious illness, and no sooner had health, in a measure, returned, than her beloved husband was taken from her by a murderer's hand but the assassin so executed himself as to leave no trace of his identity.

She extended to sister Knight in this hour of severe tribulation the heartiest sympathy she so truly merits. While in this city Mrs. K. was the guest of Dr. and Mrs. Ferri of Prospect street.

Mr. Will A. Mansfield, the popular young medium for independent state writs, who graduated last May from the Monroe College of Oratory, Boston, left Cleveland Tuesday the 24th inst. for Chicago, where he will probably spend the winter. While Mr. Mansfield was at the Hollenden, in this city, an amusing incident took place. A lady living on the far-famed Euclid Avenue (who by the way sold a small part of her estate that very day for \$17,000), called on Mr. M. and taking advantage of his kind-heartedness and the fact that he was unacquainted with her, sprung the "charity question" upon him and wanted "just one question free," when that question was answered the wrote another and still another, and in fact kept the spirits writing from about 11 a. m. until nearly 1 p. m., and was displaced then because Mr. M. had to go to dinner in order to fill his appointments for the afternoon. She used the medium's slates, and on taking them away he said to her credit, she did pay for them. And yet this wealthy personage has obtained considerable newspaper notoriety for her services as a medium, and has been an all-around philanthropist. Another not quite so good. A millionaire, who is nominally a Spiritualist, and who, as a matter of fact, is a layman, in a way, was called upon Mansfield, and taking two of the medium's slates, got a writing on one of them. Of course he wished to preserve it, but found that it was not his own writing, and returned it to Mr. M. later in the day.

P. L. O. A. Keeler, wife and child, will be in the city in a few days the coming week, and will give a series of lectures, which will be given, concerning which we may report more fully in our next.

Sunday, October 6th, Mr. J. Frank Baxter lectured for the Society for the Advancement of Spiritualism. This society aims to employ only the very best talent, charges no admission fee and cordially invites the public to its hall. With the members with such a policy it is needless to say THE BETTER WAY is a popular journal.

FRANKLIN, SELIM.

The Indiana Convention.

The third annual session of the Indiana Association of Spiritualists, held at Anderson, Ind., September 25th and 30th, has been a marked success in securing an interested membership. The first day was somewhat disappointing in numbers; but each day was witness to rapid increase, until the third and fourth caused an overflow in the hall. The lectures and tests have been well received, and were very effective. The platform work was done by Mrs. Colby-Luther, Mrs. Kates and your humble servant—with voluntary help from Prof. Van Horn, Mr. Wynans, Mr. Barnes, and numerous others in the conference meetings.

This association has been legally chartered, and is full of zeal to achieve good results. That I will continue to live and be heard from is apparent. We have found the members to be composed of a worldly well-to-do and mentally well-advanced class. The personnel is of such a character that a local paper, in a laudatory editorial, made the following comments:

"We are not to be understood as discussing creeds, sects or religions when we say that the Indiana Association of Spiritualists is a new step into a meeting or conference of any kind and see a more intelligent, nobler looking, grander or intellectual assembly of people than that of the Indiana Association of Spiritualists. This society aims to employ only the very best talent, charges no admission fee and cordially invites the public to its hall. With the members with such a policy it is needless to say THE BETTER WAY is a popular journal."

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This is quite a change from the notices given our conventions in the past, and shows that there is improvement within and without our ranks.

The convention adopted a series of resolutions that speak with no uncertain sound upon some vital issues. I would enclose a copy were it not that the secretary forwarded them to you.

It is proposed to hold quarterly meetings the coming year, and perhaps a medium and a speaker as missionary to canvass the State for members.

The location for a camp meeting near Anderson. The grounds are to be purchased and converted into a camp meeting ground. A fine, large hotel, a large auditorium and other buildings are to be erected, and the grounds are to be filled up in the most attractive and modern style, and illuminated with natural gas. The hotel is to be situated at the foot of the hill, through the ground and a passenger station built.

Annual meetings are now held in many parts of the United States. These are attended by thousands of people who come from all parts of the country. Spiritualists from this section have heretofore been completely ignorant of distant places attended. There are hundreds who are unable to attend on account of the great expense attached. This has led to the proposed purchase of twenty acres of ground upon which the grounds are located and opening a camp meeting ground here. This scheme is now being considered.

The Indiana Association of Spiritualists, Dr. H. H. McKee and many others, are of past and energy.

Harvest Excursion.

The Queen and Crescent will sell excursion tickets on October 8th at one-half fare; one fare for the round trip to points in Tennessee, Alabama, Louisiana, Mississippi, Florida and Texas, ticket good for thirty days from date of sale to return. Tickets for sale by agents of the Queen and Crescent, and at the following places: Cincinnati, Cleveland, and New Orleans. Three express cars will be used to transport the excursionists to the blue grass regions and Lookout Mountain.

The best and surest dye to color the beard brown or black, as may be desired, is Lucking hair dye for the whiskers. It never fails.

B. F. POOLE, CLINTON, IOWA.

Dear Friend:—I have used two bottles of your magnetized catarrh cure, and my head feels as clear as though I had never been troubled with the catarrh.

Many thanks to you and your spirit band for curing me, and I only regret that I had not known of you before.

Yours truly, HONORABLE BAKER, Atlantic, Iowa.

MOVEMENTS OF MEDIUMS.

[All announcements and notices under this head must be received at this office by Monday to insure insertion in the next week. Mrs. E. L. Reynolds may be addressed at Los Angeles, Cal.

Dr. F. L. H. Willis is now reading at Glenview, Mo., N. Y.

Frank G. Wilson solicits engagements as lecturer. Address box 39, Mantua Station, Ohio.

Dr. Dean Clark is ready to answer calls on the Pacific coast. Address care of Golden Gate.

Mr. Geo. H. Brooks may be engaged for the winter months. Address care of THE BETTER WAY.

W. C. Warner, inspirational lecturer, is engaged for the season of 1890, beginning with February.

J. H. Randall will answer calls to lectures on Spiritualism. Address, 229 Honore street, Chicago, Ill.

Harrison D. Barrett, is open for engagements to lecture. Address 182 Grove street, Meadville, Pa.

Mrs. M. E. Aldrich, inspirational speaker may be addressed 55 West Exchange street, St. Paul, Minn.

Bishop A. Beals lectures for the St. Paul, Minn., society during September, October and November.

Mrs. T. J. Lewis, speaker and test medium, 25 Harrison Ave., Boston, will answer calls on the Eastern States.

Edgar W. Emerson's engagements for October are as follows: 6th and 13th Lynn Mass., 20th and 27th Fitchburg.

F. N. Foster, the spirit artist, is now located at Anderson, Ill. He is ready to take pictures from photographs, etc.

H. R. Wardell, psychometric reader, clairvoyant and test medium. Address 24 Eleventh street, Louisville, Ky.

Mrs. Carrie Van Dusen is at present in Wheeling, W. Va., but may be addressed at Geneva, O., for engagements to lecture.

Mrs. Fannie Ogden, 618 Main street, Peoria, Ill., Trance, Test and Psychometric reader. Can be engaged for the season of 1890.

Mrs. Nellie Baugh of Canton, Mich., is now ready for winter month engagements as a lecturer. Terms moderate and references given.

Miss Josephine Webster, Trance and Platform Test medium, will answer calls for the fall and winter months. 98 Park street, Chelsea, Mass.

Dr. Delavan De Voe, the renowned automatic slate writer and magnetic healer, is now located at 208 W. Fourteenth street, St. Louis, Mo.

Judge Featherstone is ready to answer calls to lecture. Terms moderate; correspondence solicited. Address for the present, San Francisco, Cal.

Mrs. M. E. Williams, of New York, resumes her season of lectures during the week of October 12th to 15th, at 52 Irving street, South Framingham, Mass.

Bishop A. Beals, inspirational speaker, may be addressed during the months of September, October and November, at No. 701 Third street, St. Paul, Minn.

Mrs. R. S. Little desires engagements to lecture for the season of 1890 in this vicinity through the month of October. Address care of THE BETTER WAY.

Mrs. Mary C. Knight will be pleased to correspond with societies wishing to engage her services as a lecturer and test medium. Address Fulton, Oswego Co., N. Y.

Mrs. Meracken, Medium for prophetic symbols, has changed her residence from Chicago to Hot Springs, Ark., where she can be addressed on written readings.

Frank T. Ripley, lecturer and test medium, is open for engagements for November and December anywhere in Ohio or Pennsylvania. Address 318 B. Ave., Allegheny, Pa.

Miss Lizzie D. Bailey, trance lecturer and psychometric reader, is open for engagements. Reasonable terms. Address Dr. J. H. McAdoo, 727 Twelfth st., Louisville, Ky.

Dr. J. Stanbury, the medium for independent slate writing and other psychic phenomena, will be in Boston during September. Address 9 Bowdoin street, care of Bunker of Light.

W. G. Kates and wife will hold meetings in Millerville, Mo., October 4th to 12th; St. Louis balance of October; Galveston, Texas, during November. Address according to y.

Mrs. Sophronia E. Warner-Bishop, the talented lecturer and medium, may be addressed at 107 Fourth street, north, Minneapolis, Minn., during September. She would like engagements for season of 1889-1890.

Rev. James DeBucheau will speak in St. Louis and vicinity during the month of October. In St. Louis, Mo., during September and December. Will be open for engagements for the season of 1890.

Lyman C. Howe is engaged at Buffalo, N. Y., for October, and at Cleveland, Ohio, for November. Engagements open for December, January and March following. Will also answer calls for week evenings at accessible points from above points.

Will A. Mansfield, the slate writing medium of Casadunga lane, has just been doing some good work for the cause in Cleveland, O. He is now located in Chicago, 47 Campbell Park, where he is to remain the entire winter, devoting his time to a special course of study in the language, and a thorough knowledge of the same.

Dr. E. B. Russell will continue his Sunday evening lectures in Haverhill through September. Will make engagements with societies as far west as New York State, giving most favorable terms. Psychomet to readings and singing in foreign language after lecture; funerals attended

SPIRIT MESSAGES

Given by the Guides, Waubenekuhn and Watson, through the Mediumship of Henry H. Warner, Cincinnati, Ohio, Wednesday, September 25, 1889.

INVOCATION.

Our Divine Father and Mother Nature—To thee our hearts go out in glad rejoicing and we look ever toward thee as the Fountain of Infinite Light and Truth. May we ever be watchful, faithful to the trust reposed in us as children of thy love; ever pressing forward to a grander growth—a nobler purpose, and higher aspirations for humanity. The ages past have revealed their wondrous stores of truth through the guidance of thy fostering care and the joyance in the sunlight of thy inspiration. Aid us to be true to the right. Amen.

JAMES ROBINSON.

I gladly come to my dear wife to let her know that I am not dead but I still live in the great sphere of nature and am ever near her side to watch over and comfort her. Mary I have seen the dark lines of trouble that have drawn themselves so closely around you; and have lightened some of the burdens that would have crushed you but for my help. To Mary L. Robinson, Peoria, Ill.

STRATTON MEAD.

Well, my dear, I enjoyed the visits you made in Cincinnati, and was glad to see you enjoy yourself as you did. Many surprises await you at the end of the journey, and they are pleasant ones for you. I hope you may realize more fully each day the fact of my presence and the children's near you. We are all here and send deepest love.

EDWARD L. MATTHEWS.

No doubt many of the people in Cincinnati will remember me when I say that I am Edward Livingstone Matthews, formerly a broker and speculator here and in New York City. To my wife who is now in Cincinnati, with her mother, I say I am trying to aid you to a better financial prosperity than you have enjoyed hitherto, but my chief aim is toward laying the foundation for a broader spirituality. If you will look among the papers in my old secretary you will find something among them that you have overlooked and it will aid you much in your work.

THOS J. SILVER.

When I passed into spirit life I knew the glorious truths of Spiritualism and I knew that it was only a change, a new birth into a grander life and broader planes of unfoldment. My wife, I want you to know that I am ever near you to guard and protect you. The struggle of life has been a hard one to endure and you have suffered much from the ingratitude of those for whom you have sacrificed both time and money, but there will come to you soon the release you long for, but you have a work to do yet before you come to us and a part of the injustice done to you righted.

MARY NEWTON.

The many friends and relatives who live in and near Bennington, Vermont, and some who are in the far west, will no doubt remember me. I had passed the allotted three score and ten, when the Angel of Life touched me with his wand and called me to my home of immortal beauty. I am happy here, and I am ever watching over the loved ones still in earth life, with tender love and sympathy. My heart goes out toward them with deep mother love. May God and his angels ever guard and bless you all.

HENRY AND JAMES HYNDMAN.

Well, Sam, we think that the best thing we could bring you this morning is "a basket of chips" from a spiritual work-shop. The days have passed swiftly over your head bringing many eventful years of change to you. What you are to-day you have become by your own energy, aided and directed by the spirit loved ones. You will find us drawing closer and closer to you as the years roll by, and there will open to you and your wife a grander and deeper union of heart and hand, and a higher and broader unfoldment of the spiritual gifts that you both possess and a nobler consecration of your life-work. Many have reason to bless you and many more shall bless you in the years to come. For the lame have thrown away their crutches and the blind have gazed again on the beauties of nature, on the faces of those dear to them. Believe us that we are ever near you. The years 1852-7-9, 1862-3-4-5-7-9, 1870-1-3-4-5-6-9, '80-2-4-5-7-8, are years that are marked by events of especial interest to you. Now some one may say any one can give dates by stringing little together, but to prove that we know what we are talking about, in 52, you were seven years old, '62 was the year that "Chip" passed away; '64 and '65 you were in the Medical College; '69 Harry was born, and so we might go on, but this is sufficient to prove that we know what we are about. James passed away when you were an infant too young to remember him. Father is with us and joins in sending you love and blessing. The Professor says you have not yet heard his name.

EDWARD RAND.

I come to Mary Rand, of Berwick, Me., and tell her her loved ones have not forgotten you, but are ever near to shield with undying love. Faithfully through the long years have you labored in the cause of the truth, and the time is drawing nigh when your eyes shall be opened to close no more on the beauties of life.

WINNEPESAUKEE.

Good-morning everybody. I want you to send a message to my dear medium. Never mind her name; she'll know whom I am talking to by what I say. I want her to know that I have been looking up the business she and the white brave were talking about the other day and I don't think she had better accept that offer. It won't be as nice as it looks. They mean to keep their promises but will not be able to do so. Winnie sends much love to the friends.

WILLIAM NICHOLSON.

My message must be brief this morning, for I am not very strong. Valentine, I say that father and all the loved ones are here and watching over you. Give no thought to the sorrows and trials of the past, but press bravely forward to the joys of the future. John and Mary send love. To Valentine P. Nicholson, Foster's Crossing, Ohio.

JAMES L. RUFFIN.

I have not come this morning to give a test but to bring myself in rapport with the guides of this instrument in order that I may give expression to a few thoughts upon some topics of general interest and at the same time say that I desire to be remembered to all the old friends and to my loving faithful wife, last but by no means the least. I have been looking over some matters lately to which my attention was called by a conversation between some of the earth friends, and I have come to the conclusion that now is the time to begin work upon a hall, that shall be the sole property of the Spiritualists of Cincinnati. Some will say we can hardly meet expenses as it is without burdening ourselves with a hall. Let us see. I believe it is conceded on all sides that no speaker or medium can do as well under the conditions constantly present in your place of meeting, as they could in a hall devoted wholly to Spiritualism. The hall must be built.

Questions: Answered by Spirit Oracles. Query—In your remarks in the Liberty group of the Lyceum a few Sundays ago, you spoke of a *trinity of substance* as contrasted with a *unity of matter*. Would you please repeat your remarks in the columns of THE BETTER WAY?

Answer—We do not know whether we shall be able to exactly reproduce the remarks made upon that occasion and shall therefore give you our thoughts upon the subject as best we may.

When we look abroad over the mighty domain of nature we query, "Of what is all this wondrously diversified scene composed?" The materialist, delving into the inner recesses of mother earth, groping amid dark caverns, replies in sepulchral tones whose muffled echoes come but faintly to the realms of day, that all evolution is matter and that the finer and more subtle forms of nature's evolution are the product of correlated forces acting upon matter, and that all existence is but a functional sequence of matter in its diversified phenomena, visible or invisible. (The position of the theologian who founds the universe upon a miracle, supports it by a miracle, and provides for its annihilation by a miracle, needs no notice at our hands in this place.) On the other hand we find the reply of those who soaring aloft upon Dedalian wings of imagination, sing to us in beautiful strains that float to us on fancy-blown breezes: "Behold the heights to which we have soared. The all of existence is spirit and matter is only solidified spirit." They forget the son of spiritual science has an existence, and soaring too near its rays, the wings of their imagination are melted from their fastenings, and fear-like are buried to the plains below, their erstwhile happiness shivered and crushed in a shapless mass.

These represent the two extremes of belief upon this subject. We reject both of these as illogical and untenable because they do not take into consideration all of the forces and energies of nature. Their position is pre-eminently unitarian in its application to the phenomena of existence. The position which seems to us after careful examination to be that which presents as its fundamental proposition: "A trinity of substance in a unity of manifestation." This is the base upon which spiritual science must stand or fall. There can be no escape from the inevitable conclusion that if nature presents a trinity of substance in one unit of manifestation, she does the same in all manifestations of her wondrous power and beauty. Substance includes all of existence, not merely a fragment. The trinity of substance is matter, spirit, and soul. Matter may be defined as that form of substance which contacts with man by and through the so-called special senses. Spirit (if the indefinable may be defined), is that form of substance which contacts with man by and through the interior senses, denominated as intuition, clair-audience, clairvoyance, clair-sentience, and clair-science. Soul is that form of substance which binds all together—the nucleus around which all nature revolves—without which, in fact, the others could have no existence—it is not that from which life is generated, it is life itself.

Substance was, is, and will be. The three primal-substances have existed side by side through all the countless eons of time, and Nature's laws are unalterable and we have every reason to say that they always will be. Thus we are brought face to face with the wonderful simplicity and yet stupendous complexity of man in his relation to nature and we are led to exclaim: "Behold the Divine Plan is indeed a patch on the broadest part of a boy's trousers is, indisputable, a new thing under the sun."

Solomon was undoubtedly a wise man in his day, but the footsteps which time has planted here and there through the centuries since he evolved aphorisms have worn the original gloss off some of them. For instance, a patch on the broadest part of a boy's trousers is, indisputable, a new thing under the sun.

Written for The Better Way. Faith and Charity.

Through the mediumship of Mr. Ned Danah (artist), Boston, Mass.

Oh, could I write as others do! With ease and grace and fluency, With thoughts that burn and away and turn The heart from grief and misery; And if each word could drive away A wrong and make it plain to see, I'd wield a power above a king. A mastery over destiny.

I would not write of love or hate, Nor of warm pomp or poignancy. Of summer noons, nor babbling brooks, The sunny side of poetry; I would not tell of halls of wealth, Or wittily tales of pleasure. Nor tune my lyre to merry sounds But picture tears and misery. Not that I love to dwell on thoughts Of bitter hate and enmity, Or wish to draw a veil of gloom, About the form of poetry; But when poor hearts are torn with grief, When empty hands are shown to me, When scandal smites the virtuous robe, I'd sing of Faith and Charity!

I'd tell of one, long, long ago, Who died for those on Calvary, Who, weak and sinful, still had souls, Akin to His divinity. And when the lowest strive to rise I'd ask to bear them company, And weave in song a snow-white robe To clothe them in eternity.

From White Stockings to Black.

How horrified a well-dressed woman would have felt a quarter of a century ago had it been proposed to her that she should wear a colored stocking. She would have considered that not only her good taste but her ideas of cleanliness had been outraged. Nothing was admissible but a pure white stocking, one on which not even a speck of dust should be seen. Fine and immaculate and sunny white, this was what the swinging skirt must show if, inadvertently the ankle was exposed to view.

The first innovation came with the cream-tinted balbriggans, finished so finely that the surface had a silken look. These held their own for a long time. Then came introductory stripes of color, on the cream white, these stripes being very narrow, hardly more than a hair line, while the white stripe was very broad. By degrees the stripes widened and the color deepened, until, almost before the women were aware of it, they were wearing stockings of a solid color, and admiring them, too, immensely.

Pale blue, pale rose, and soft French gray were the first innovations; then came scarlet, navy blue, and seal brown, and by and by all these colors deepened into black, which took the place as the proper color for every-day wear.

Inspirational Writing.

A successful writer speaks as follows in a private letter: "I know what it is to carefully plan an article, to study upon the subject to be treated, classify my ideas systematically, and work from the beginning to the end. I have also experienced a method of writing very different from this, in which I have been entirely ignorant of what I was about to write, and when the ideas have literally come to me at the point of my pen. I used to express it that 'I dipped them out of the inkstand.' At such times the impulse leading me to write is imperative. In this manner I have written poetry, line by line, never even knowing my subject until developed by the poem itself. At these times I am in a peculiar dreamlike condition when nothing seems real around me. These experiences date back almost as far as I can remember, for when a child of seven years I learned to write down the poems that came to me. Young as I then was, I realized that these poems were not my own, but were dictated by a superior intelligence, who or what I did not know, nor did I venture to express this conviction for fear of ridicule. This was before the days of Modern Spiritualism."

Written for The Better Way.

The Fallen Union Soldiers and the Pension Grabbers.

Can patriots souls, whose glory 'tis to give, Discern the great and not the mean desecry Those eagles led to let the nation live, These vultures live to let the nation die.

Parents and Children.

"I have never struck my two children," said a young American father the other day, "though I have often been tempted strongly to it, and sometimes would not have blamed any parent for doing so. But I was thrashed so much by my father, a good enough man, too, that I always stood in fear of him, seldom told him the truth if I could help it, and never confided in him. Often I was whipped for errors I had committed with good intentions, and I remember the wild spirit of hatred that used to come over me at such times, when smarting under the blows I felt I did not deserve, I would get away by myself and swear silent but bitter oaths that would have opened the old gentleman's eyes to his folly, perhaps, if he could have heard them from so young a child. So I made a vow that I would never beat my own children."

And now I feel sure that they do not stand in physical fear of me, I am pretty certain they tell me the truth, and I know they confide in me as a friend. And though they do not obey me nearly as implicitly as I did my father, and make themselves much more of a nuisance to me than I was to him, yet they do not regard me as a bully, and that is something."—New York Tribune.

Solomon was undoubtedly a wise man in his day, but the footsteps which time has planted here and there through the centuries since he evolved aphorisms have worn the original gloss off some of them. For instance, a patch on the broadest part of a boy's trousers is, indisputable, a new thing under the sun.

MEETINGS.

Cincinnati, Ohio.

The Society of Union Spiritualists, of Cincinnati, hold meetings at G. A. Hall, 115 W. Sixth street, every Sunday morning at 10:30, and Sunday evening at 7:45. All are cordially invited, and to which all are made welcome.

The Lyceum for children and adults meets at G. A. Hall, 115 W. Sixth street, Cincinnati, every Sunday at 2:30 a. m. All are cordially invited.

Spiritual Healing and Developing Meetings, with speaking and music every Sunday at half-past 2 p. m. at the American Health College, Fairmount. Free to all.

Douglas Hall, N. W. Sixth and Walnut streets, lecture every Sunday at 8 p. m. by Mrs. Adah Sheehan. Admission free. Strangers cordially invited.

Boston, Mass.

BANNER OF LIGHT CIRCLE-ROOM, No. 9 Bowdoin street, lectures are held every Tuesday and Friday afternoon at 3 o'clock promptly. Admission free. J. A. Sheeham, Chairman.

BOSTON SPIRITUAL TEMPLE, Berkeley Hall, lectures by able speakers Sundays at 10:30 a. m. and 7:45 p. m. Richard Holmes, President; F. Ring, Treasurer; O. L. Rockwood, Corresponding and Recording Secretary.

FIRST SPIRITUAL TEMPLE, corner Newbury and Essex streets—Spiritual Fraternity Society will hold public meetings every Sunday. The Temple Fraternity Society for children meets at 10:30 a. m. and 7:45 p. m. on Wednesdays and Friday evenings at 7:45.

Children's Progressive Lyceum No. 1—Sessions every Sunday at 11 a. m. in (large) Palace Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Rev. P. W. Ryan, Conductor; B. O. Torrey, Corresponding Secretary.

1031 WASHINGTON STREET—The First Spiritualists' Aid Society meets every Friday. Private session, for members only, first Friday in each month. Public meetings every Friday evening at 7:45. Mrs. A. E. Barnes, President; Mrs. M. V. Lincoln, Secretary.

COLLEGE HALL, 34 Essex street—Sundays at 10:30 a. m. and 7:45 p. m. Eben Cobb, Conductor.

EAGLE HALL, 616 Washington street, corner of Essex—Sundays at 10:30 a. m. and 7:45 p. m.; also Wednesday at 8 p. m. Able speakers and test mediums. Excellent music. Dr. W. H. Matthews, Chairman.

James R. Croker, 1831 Washington street—Services each Sunday Dr. W. A. Hale, Chairman.

A Public Social Meeting will be held every Thursday evening at 7:45 in the office parlors of Evans House, 175 Tremont street. Elisa J. Bennett.

The Spiritualistic Phenomena Association will hold their meetings in the Lyceum Hall, 1031 Washington street. It is the hall above the Ladies' Aid Hall.

Chelsea—Spiritualist meetings are held in Pilsbury Hall, Old Fellows Building, each Sunday evening, at 7:45 o'clock.

Meetings are held at Grand Army Hall, Sundays at 2:30 and 7:45 p. m. All mediums invited. G. P. Wright, Chairman.—The Ladies' Aid Society holds its meetings every Friday afternoon and evening at 100 Chestnut street. M. L. Dodge, Sec.

Cambridgeport—Meetings are held every Sunday evening at 7:45 o'clock in the hall, 515 Main street. H. B. Simons, Secretary.

New York, N. Y.

The American Spiritualist Alliance meets at 219 West 42d street, New York City, on the first and third Wednesday of each month at 8 p. m.

All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work.

Spiritualists who are disposed to aid the American Spiritualist Alliance can do so by sending subscriptions to its treasurer, F. S. Maynard, 219 Washington st., who will acknowledge all remittances.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members.

Henry J. Kiddle, President, J. F. Clark, Cor. Secretary, 89 Liberty St., N. Y. Columbia Hall, 578 5th Avenue, between 49th and 50th streets.—People's Spiritualist Meetings. Services every Sunday at 2:30 and 7:45 p. m. Mediums and speakers always present. F. W. Jones, Conductor.

Adolph Hall, corner 52d street and 7th Avenue.—First Society of Spiritualists holds meetings every Sunday at 11 a. m., 2:30 and 7:45 p. m.

A General Conference will be held every Monday evening at 8:30 West 36th street, at the residence of Mrs. M. O. Morrell.

Philadelphia, Pa.

The Second Association of Spiritualists of Philadelphia meet every Sunday at 8 p. m. at their church, Thompson Street. T. J. Ambrosia, President.

Cleveland.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1—Meets every Sunday at 10:30 a. m. in G. A. Hall, 170 Superior street. Spiritualists and Liberalists earnestly invited to send their children, and the public cordially invited to attend FREE.

Spiritualist meetings, Memorial Hall, 170 Superior street, every Sunday at 7:30 p. m.

Children's Lyceum every Sunday at 10:30 a. m. W. Pope, Conductor. Friends and public cordially invited.

People's Spiritualist Progressive Thought Society meets every Sunday at 2:30 p. m. in Probek's Hall, Franklin Avenue. Admission free.

Newark, N. J.

The People's Spiritualist Fraternity holds meetings every Sunday evening at 7 o'clock at 139 Congress street. Mrs. G. Dore, Secretary.

Toledo, O.

First Alliance of Progressive Thought meet every Sunday in Clark's Hall, Cherry street. President, J. B. Jones, 2018 Locust street; Secretary, W. M. Smith, 949 Dorset street.

Chicago, Ill.

The Chicago Harmonical Society of Spiritualists meet every Sunday at 4 and 7:45 p. m. at their hall, 94 South La Salle street corner Monroe.

The "New People's" Progressive Society of Chicago hold a musical and literary entertainment at their hall every Sunday evening.

People's Spiritual Society meets at 116 Fifth Ave. every Sunday at 8:30 p. m. All are made welcome who visit Chicago. G. L. M. Janice, Pres.

Brooklyn, N. Y.

The Brooklyn Progressive Spiritualists hold their weekly conference meetings at Everett Hall, corner of Third and Broadway streets, on Saturday evening of each week, at 8 o'clock p. m. Good speakers and mediums. Seats free. Samuel Bogart, Pres.

Pittsburg, Pa.

The First Spiritualist Church of Pittsburg has lectures every Sunday morning at 10:45 and evening at 7:45. Children's Lyceum at 2 p. m. at their hall, No. 6 Sixth street. J. H. McKinley, Pres.

The First Society of Spiritualists of Allegheny Pa. meets at Washington Hall, corner of Washington and Beaver avenues, every Sunday at 11 a. m. and 7:45 p. m.

Troy, N. Y.

Progressive Spiritual Association No. 2, meets at Star Hall, corner of Third and Fulton streets, (entrance on Fulton) every Sunday.

Albany, N. Y.

First Spiritual Society meets in Van Vechten Hall, 110 South Broadway, every Sunday at 10:30 a. m. and 8 p. m. Admission free. Ladies' Aid meets at the same place every Friday at 8 p. m. supper served at 6 p. m. J. D. Chisholm, Jr., Secretary.

Brooklyn, Mass.

First Spiritualist Ladies Aid Hall, Bay State Block 57 Centre street, meets every Wednesday at 8 p. m. Sundays, lectures at 7:45 p. m.

Mrs. M. B. Fletcher, Pres. Brooklyn Spiritual Instruction Lyceum at 115 p. m. every Sunday. T. H. Loring, Conductor.

Peoria, Ill.

At Union Hall, 430 Main street. Services each Sunday evening by Mrs. M. T. Allen, inspirational and trance speaker; commencing promptly at 7:45. Seats free.

Chattanooga, Tenn.

First Spiritualist Society meets in Odd Fellows Hall, Market street, every Sunday at 7:30 p. m. M. D. D. Higley, President; J. Seaman, Treasurer; J. W. Poyner, Secretary; Geo. A. Fuller, M. D., Regular Speaker.

SPIRITUALIST LECTURERS.

Mrs. N. Androm, Delton, Wis.

Mrs. C. A. Anderson, Madison, Wis.

C. F. Allen, Madison, Wis.

Wm. H. Andrews, Madison, Wis.

James Madison Allen, Peoria, Ill.

F. Alington, Madison, Wis.

Mrs. Nellie J. T. Brigham, Chicago, Ill.

Mrs. E. H. Britten, Chester, Pa.

Mrs. R. W. Burt, Chicago, Ill.

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Mrs. R. W. Burt, Chicago, Ill.



Laura Bello.

We dined in the pine-tree grove,
My Laura Bello and I.
She vowed she'd never thought of love,
But said it with a sigh;
And well enough I know that she
Was bent upon misleading me,
And much I marvelled why.

Her hair is golden as the eaves
Her father's eyes grow;
Her laughing ayes are make-believes,
They tease a fellow so—
Now, by Saint Cyprian's foot or fair,
I'm bound to win that golden hair
Ere comes the winter's snow. BELKNAP.

Written for The Better Way.

CAVES.

One of the most wonderful caves in the world is the Mammoth Cave of Kentucky. It is 130 miles south of Louisville. It has been explored to a distance of about 60 miles. The 200 miles traversed within the area reaches about 230 miles.

Audubon Hall, at the entrance, is about 25 feet wide and 8 feet high, and leads to an archway known as the Rotunda. This vault covers about half an acre and is from 50 to 60 feet high.

A passage leading from the left of the Rotunda is called the Main Cave. From thence it leads downward. Then comes the Church, so-called from a projecting rock, which taken with a gallery near it, is dubbed the Pulpit, and has been used on occasions by preachers while addressing an audience in the Church.

A little farther on is a large rock of symmetrical shape, 30 feet long and 20 high, lying on the floor. It is called the Giant's Coffin. To the left of this is the Star Chamber. A blue light exhibits a beautiful scene.

About one mile from the entrance the Cataract is reached, a small stream falling from a 25 foot incline. Near this is the Bottomless Pit, a hole of great depth. Firebrands thrown down are lost to sight before reaching bottom.

Satan's Throne, or the Devil's Armchair, stands near the brink of the Pit. There is also a River Styx and Dead Sea, on which boats are sailed. Fish without eyes and a species of crawfish are caught therein. A sort of cricket with very long antennae, bats and rats compose the animal kingdom of this underground world.

The air is quite pure and the temperature averages about 60 degrees.

THE LURAY CAVE.

This cave is in Page County, Virginia, and is rich in natural formations, glittering with stalactites and many tinted draperies, with cascades of snow white stone interspersed. Within the cave are walks, bridges, stairways and railways. Thirteen electric lights illuminate the interior. Among the objects of interest in the cave are Pluto's Chasm, the Ball Room, Angel's Wing, Frozen Cascade, Tombs of the Martyrs, Fallen Column, Skeleton Gorge, Comet Column and the Wet Blanket, these names having been made suggestively.

WEYER'S CAVE

is in Augusta County, Virginia, and is about 3000 feet long, with a variety of halls and beautiful chambers.

CALAVERAS CAVERNS,

of Calaveras County, California, are situated on a tributary of the Calaveras river. They were discovered in 1850 by Captain Taylor while on a mining expedition. The largest room is known as the Bridal Chamber, beautifully ornamented with pendants from the roof, white as feldspar, and of all possible forms, while stalactites hang from all parts, giving splendor to the whole.

GROTTO OF ANTIPOKAS

on the island of same name, situated in the Grecian Archipelago, is near the summit of the highest mountain on the island. Its length is 300 feet, width 340 feet, height 140 feet. Petrifications of white marble line part of the sides. The floor is of different colors; the walls and roof are smooth and polished, and are principally composed of red and white granite, supported by columns of red porphyry. At the end is a sloping wall composed of a single mass of pure purple marble, studded with sprigs of rock crystal. The beauty of this temple of nature is indescribable.

There are other similar grottoes, one in Belgium, one on the island of Capri near Naples, and several in France.

FINGAL'S CAVE

is situated on the island of Staffa. Its entrance is formed of a range of columns of basaltic rock, supporting an arch. The cave is 33 feet wide, 60 feet high and 212 feet in length. The floor is the sea. Another called the Scallop cave, 130 feet in length, 30 feet high and 17 wide, is found on the same island. In the west of Scotland there are other caves, one on the Isle of Skye known as McAllister's Cave.

BONE CAVERNS,

in Bavaria is a cavern in which the

bones of the hyena, wolf, lion, grizzly bear, fox and red deer were identified by Cuvier. At Preston near Plymouth was found a cave containing the fossils of the rhinoceros. In other like caverns in England the rhinoceros was found with skeletons of extinct species. In the Kent Hole bronze spear-heads were unearthed. England has a variety of caves, and among them very fine ones. S. S.

Sebastian Gomez, the Painter.

Sebastian Gomez was a mulatto boy, employed in the studio of Murillo, the great Spanish painter. He and his father were both slaves. He slept in the studio nights and after all others were gone, painted. A wonderful picture of the Virgin was found there one morning, at sight of which Murillo was lost in admiration, but no one could tell by whom it was done. No one suspected the slave mulatto boy. One night Sebastian became so entranced with his painting that he continued until morning, when Murillo entered the studio and found him at work. Murillo, entranced with the picture, promised the slave boy whatever he would ask. The slave boy asked the freedom of his father.

At these words Sebastian uttered a cry of joy, and, raising his eyes to his master, said:

"The freedom of my father! the freedom of my father!"

"And thine also," said Murillo, who, no longer able to conceal his emotion, threw his arms around Sebastian and pressed him to his breast.

"Your pencil," he continued, "shows that you have talent; your request proves that you have a heart. From this day consider yourself not only my pupil, but as my son. I have done more than paint—I have made a painter."

Murillo kept his word, and Sebastian Gomez, better known under the name of the mulatto of Murillo, became one of the most celebrated painters in Spain. There may yet be seen in the churches of Seville the celebrated picture which he had been found painting by his master; also a St. Anne, admirably done; a holy Joseph, which is extremely beautiful; and others of the highest merit.

A CRITICISM.

To the Editor of The Better Way.

In your issue of September 7th, in an article signed A. H. Nicholas, on the "Spirit World," I read, there, are "mountains, lakes, mineral veins" and many other things which are prepos- terous to think of for one moment. Also theatres and places of amusement to gratify the tastes of the young. Now what does all this mean? Is it to detract from the spiritual world the great fundamental truths laid down in the word of God. God forbid! that we should trifle with these great and all-absorbing truths—that we, as spirits, should find nothing to employ our time but attending upon earthly amusements, and in feeding our souls on worldly enjoyments, that when the body is laid away the spirit should take up those amusements for the sake of being entertained.

Now all this cannot be. The world in which we are striving to help each other up into a higher and purer state of holiness, cannot come down to earthly amusements that we enjoyed while in the body. No, we left all these when our bodies were laid in the mother earth, and our spirits put on immortality. We, as a band of spirits, denounce anything of the kind. My dear friends, nothing but a sordid mind could think of such things; and more than that, we are pained to think of being so low in the realm of the just as to have earthly conditions brought into spirit life.

This is from a spirit that has been here nearly a quarter of a century, and has conversed with some of the brightest stars that ever acted on the stage of human existence—with Shakespeare and many others—and all confess that many times before they left the earth, disgust and weariness made them but glad to leave all behind them.

I write this through my medium, that men may not be disappointed when they come to this side of life, and especially the young, that they may not be expecting something that they will not find. Many will be coming to receive the reward promised to those that have been faithful over a few things, have lived lives of holiness in the service of God, and for their benefit also I have written these words.

THEODORE WINTHROP.

Through mediumship of H. M. G. [We are sorry that so exalted a spirit as the above should come down from his lofty realms, to find fault with a mortal who has been so kindly giving his thoughts to the world. There are many spirits of this category whom Mr. Nicholas could benefit very much, and we advise them to take a few lessons from him.—Ed.]

Written for The Better Way.

Horace Seaver's Triumphant Message.

No other expressions of human volition or feelings equal in grandeur those through which the soul in moments of high inspiration, catching a glimpse of its immortal estate, sets a seal on its claim to that heritage, in a few golden words! Such words, aglow and throbbing with the warmth and the power of his great loving heart, I cherish as the last benediction I heard from the lips of the man, who stood half a century in unswerving defence of "The Light to Investigate," as against the church formula, "He that believeth not, shall be damned!"

The occasion was the 31st of March, anniversary meeting of the Children's Lyceum, two years ago, in Palm Hall. Mr. Seaver had been chosen, among other speakers, to address the children and assembled friends, at the close of the Lyceum exercises. After a happy allusion to the enjoyment and benefit he had realized in the near presence of the children, even when his duties had not permitted him to be in the hall with them; what comfort and strength he had caught when a door opened and the sounds of their voices in song or recitation, or the measured tramp of their feet in the marches had floated into his sanctum, as he sat at work at his desk, how their pleasant behavior and their resolute efforts to learn had now his regard and esteem, he closed his delightful address with—"And may we love each other, forever!"

The illumination which came over his face as he lifted it heavenward and caught that glorious word which he flung out to us with ringing triumphant emphasis; the arch of soft spirit light which circled his brow as he bowed his massive head in silent good-bye, made a picture I have always loved to recall, and especially now that he has joined Liberty's daughters and sons who upheld and inspired him through his years of arduous work for her cause! How gratefully happy I went home from that meeting, happy that at last this royal hero for natural rights had caught such a gleam of light from superior spheres as to overleap all limitations, and his soul make its transcendent claim for a fulfillment of its noblest hopes and desires.

Will not the friends who rear the (I hope simple and plain) shaft to the memory of good Mr. Seaver, cut in its granite or marble his assertive claim to immortal life in his own soulful prayer—"May we love each other, forever!"

OLIVIA F. SHEPARD.

Princeton, Mass., Sept. 13, 1889.

SPOOKLAND AROUSED.

P. M. G. Wanamaker Has Invaded the Spiritualistic Camp.

BOSTON, Sept. 23.—[Special to the Scripps League.]—Postmaster General Wanamaker has stirred up a veritable hornet's nest in the camp of the spiritualists. He will find it out next month when the Grand Rapids, Mich., grand jury listens to the case of Dr. W. E. Reid, of that town. The doctor is an expert medium and has a knack of reading sealed letters and divulging their contents. He calls himself a sort of celestial telegraph company, with spirit circuits ramifying all over the material and angel worlds. People in all parts of the country have been patronizing the celestial telegraph company, and Mr. Wanamaker's post-office has been used extensively in transmitting messages.

John pulled the celestial telegraph operator out of his shop by the ears, landed him in jail and put him under bonds, the specific charge being that Reid had "knowingly and wrongfully obtained or professed to obtain messages from spirit land to order."

"Prof." Jos. Rodes Buchanan, "M. D.," one of the most intensely incensed Boston spiritualists, is the editor of the Journal of Man. "I believed we were living in a republic," he says, "but since his Calvinistic Majesty John Wanamaker issued his last edict against the freedom of the pen in his prosecution of Dr. Reid, I think it is a debatable question. Whenever the great postmaster general does not believe in anything he can order the prosecution of those who do believe and who do the thing that he condemns. The Reid case is a test case to see if spiritualism cannot be put down by the law whenever spiritualists make use of the post-office. If the principle is sustained it is the most gigantic usurpation that has been attempted since the federal government was formed, and would give our national postmaster the power in some respects of a Roman despot."

[The above is a fair sample in which some of our secular papers regard and treat Spiritualism. But they are in the minority. Respectable newspapers exhibit the same deference toward Spiritualism that they demand for themselves and their religious belief, and we can therefore now afford to publish the above as a sample of bigotted ignorance, as it still exists in the midst of civilization and smile at the folly.—Ed.]

When the Spirit Speaks.

It has always been admitted that a person's home bespeaks his character; no one denies that dress, tone of voice and manner are indications of character, but there is something far deeper than anything the outward eye can see or ear observe; there is a subtle pervasive magnetism or rather psychical influence, that goes with people; that appeals irresistibly to its own affluities in the nature of all that it approaches; to utilize this subtle, finer force, to come into rapport with the better features of human nature, by appealing to what is loveliest in human character, is to set for itself a high ideal and try to live up to it in such a manner as to lift others to that high level also. A teacher not only needs a high ideal for himself and scholars, he needs an unwavering conviction that no matter how idle or even vicious his pupils may be, that they are endowed with every conceivable virtue in their inmost constitution; let the children or young people feel that naughtiness is really expected of them; that they have a reputation as black sheep, and that they are really not expected to be white ones, and they will very soon confirm their teacher's expectations concerning them.—Colville.

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